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CONTENTS.

	PAGE		PAGE
Monthly Summary.....	271	A British Subject sold into Slavery	279
An Example to modern Slaveholders	274	Church Anti-Slavery in Scotland.....	280
Jamaica	275	Suppression of the Slave-trade.....	282
Emancipation in the West Indies.....	276	Recaptured Africans in Liberia.....	283
The Slave-trade	277	Dr. Cheever on Slavery	284
Address of the Coloured People of Canada to the Prince of Wales.....	279	Fugitive Slaves in Canada.....	294

Monthly Summary.

On the 5th ult., a lecture on the subject of American Slavery was delivered, under the auspices of the *Edinburgh Ladies' Emancipation Society*, by Miss Remond, a lady of colour, in Brighton Street Chapel, Edinburgh. The Rev. Dr. Guthrie presided; and amongst those present were Colonel Walker, Mr. Dymock, Councillor Pearson, Rev. John Kirk, and Messrs. William Lillie, James Middlemass, A. Hamilton, William M'Crie, John Wigham, David Low, Thomas Knox, Edward Huie, and John Boyd, of Maxpoffle. The chapel was crowded to the door by a most respectable audience, numbering upwards of 2000. The following resolutions were passed unanimously, and with an enthusiasm which was highly encouraging to the promoters of the meeting :

"Resolved—That the hearty thanks of this meeting be now conveyed to Miss Remond, for the able and instructive lecture just delivered, which has deepened our abhorrence of the sin of Slavery, and strengthened our sympathy with the cruelly oppressed coloured people, bond and free, of whom Miss Remond is the noble representative and advocate."

Also—"That the meeting express cordial sympathy with the anti-slavery efforts of the abolitionists of America, who, through good and through evil report, have, for upwards of a quarter of a century, unflinchingly laboured for the loosening of the bands of wickedness and letting the oppressed go free."

"Further—That as it is a notorious fact that 'the American churches are the bulwarks of American Slavery,' the meeting would respectfully submit to the Churches of Great Britain the importance of faithful and practical remonstrance with their brethren in the United States against the support which they continue to give to that system of iniquity, that 'sum of all villainy,' which is the sin and reproach of their country."

The *Ulverstone Ladies' Anti-Slavery Society* have voted ten pounds to the Boston Fund.

At the last quarterly meeting of the *Birmingham Ladies' Negroes' Friend Society*—which was numerously attended—attention was directed to the circular lately issued by the *British and Foreign Anti-Slavery Society*, on the increase of the slave-trade to Cuba, with a view to promote the extensive circulation of this document. This, the ladies assembled undertook to do, in all the principal places in the country, and also of a pamphlet on the West-India Labour Question, which comprises the Rev. Ernest Noel's letters on Jamaica, communications from the correspondent of the *New-York Times*, &c. The Rev. W. Mitchell, from Toronto, gave interesting accounts of the fugitive slaves he had aided, and of their social progress in Canada.

The Committee of the *Congregational Union* passed the following resolution of sympathy with the Rev. Dr. Cheever, at their recent meeting at Blackburn :

"That this meeting, having heard copious extracts from the letter of the Rev. Dr. Cheever, of New York, to the Secretary of

the Union, relative to the present state of the Slavery question in the United States, gladly recognises Dr. Cheever as the able, zealous, and uncompromising advocate of the rights of his oppressed fellow-countrymen; it renews the expression of its solemn conviction that the system of Slavery is opposed to the spirit and precepts of our divine religion, and an outrage on the dearest rights of humanity: and under the belief that the continuance or suppression of this enormous evil is mainly in the hands of the Christian ministers and people of that country, it offers them its earnest and respectful counsel to provide, by every means consistent with Christian principles, the abolition of the laws which hold their fellow-men in bondage. The resolution was moved by S. Morley, of London, and seconded by the Rev. John Kelly, of Liverpool.

A paper has been sent to us, and is in circulation throughout the country, which purports to be "A Protest against any and all appeals to the British public for pecuniary aid," to sustain the Rev. Dr. Cheever's church. It is dated New York, August 1, 1860, and is signed by some forty-five members of the "Society or Church of the Puritans in New York." We have been requested to give it publicity, and it will be found in another column, with the report of a meeting recently held at Glasgow, at which the Rev. Dr. Cheever spoke, and at which he entered fully into the question at issue between himself and the opponents of the "British Mission for aid."

It is reported by a daily contemporary, (*the Morning Chronicle*,) that at the first Cabinet Council, held on the 20th ult., unusual prominence was given to the subject of the slave-trade, and Lord John Russell is said to have staved off some very embarrassing questions, by pledging the Government to some more decided course of action, should further energetic remonstrances with Spain prove unavailing. No definite course of action was agreed upon, but the decision was unanimous, that the period of tolerance cannot be longer extended. The nature of the measures to be adopted were reserved for consideration at one of the forthcoming councils.

AFRICA.—The President of Liberia has succeeded in settling the difficulties that have for some time been existing among the chiefs of New Cess, Trade Town, and Grand Bassa Proper. The amount of fine imposed by the Government was shared by the New Cess chiefs as follows: Prince Freeman, 200 dollars; Joe West, 200 dollars; and John Ashmun, 100 dollars; in all, 500 dollars, to be paid to the Government. Prince Wee to pay damages, 100 dollars, to Black Bill, for inflicting war upon him; Joe West to pay

the same, and to make restitution of property then in his possession. The fine was promptly paid.

King Badahung, of Dahomey, had carried out his fiendish intention of sacrificing a large number of people, on the occasion of the ceremonies in honour of his father, Gezo's, death. It is said that many more were murdered than was originally announced, and that some English persons had been imprisoned because they remonstrated against the barbarity, and would not witness it.

HOLLAND.—The Baron R. F. van Raders—ex-Governor of Java—has addressed a letter to the king, suggesting that the abolition of Slavery should be at once inaugurated, by declaring free all slave-children of twelve years of age.

UNITED STATES.—Little else save speculations upon the issue of the coming Presidential election, occupy the columns of the American newspapers at this time. The preponderance of opinion seems to be in favour of the Republican candidate, Mr. Lincoln, and all the efforts of the Democrats to effect a fusion adverse to him, are reported to have failed. It is expected he will secure two millions of votes. In 1856 the results of the Presidential election were, for Colonel Fremont, 1,341,514; Buchanan, 1,838,232; Fillmore, 874,707; total, 4,054,453.

A grand demonstration of the supporters of Mr. Lincoln had been made in New York on the 3d ultimo. Twenty thousand Lincolmites, or "Wide-Awakes," had paraded the city, and in the evening each held a lighted torch. It was computed that these demonstrative Republicans covered seventy acres. A similar parade took place in Philadelphia on the same day, the numbers being also computed at 20,000. This demonstration was in honour of Colonel Austin, the popular candidate to represent Philadelphia in Congress.

Frederick Douglass is opposed to Mr. Lincoln's candidature, because Mr. Lincoln is only a non-extentist, and not an abolitionist. In his newspaper he announces the formation of a new party, pledged to abolition views. Gerritt Smith is the representative of this party, and the Convention to determine, what is technically called its "platform," is summoned by Stephen S. Forster. It is to meet at Worcester, Massachusetts, and its great object will be "to re-unite the scattered anti-slavery elements of the country into one solid organization, which will use all the powers of the Federal and the State Governments of the country, for the abolition of Slavery."

On Friday evening, the 5th ultimo, at the conclusion of the services connected with the regular weekly lecture at the Church of the

Puritans, New York, a meeting of the Church was called for the purpose of receiving an address signed by fifty evangelical ministers of various States. The address is one of sympathy and encouragement in regard to the attitude which the church holds toward Slavery. It was drawn up by the Rev. J. R. W. Sloane, pastor of the *Third Reformed Presbyterian Church* in New York. The Rev. Mr. Davis moved a preamble embodying the above facts, and the following resolution :

"Resolved—That their 'testimony of confidence and respect' is especially gratifying to us, now that 'the work is great,' our pastor absent, and there may be 'adversaries'; that in its sentiments we recognise the spirit, and in its 'words of lofty cheer'—quit you like men, be strong—we hear the voice of the Master, 'Be ye faithful unto death'; that we tender our sincere thanks to these dear brethren, and ask a continued remembrance in their prayers, and the prayers of the faithful in the churches they represent; that we rejoice greatly for the consolation of the good confidence they have as to our absent pastor; that we cheerfully accept the charge they give us to stand by and cordially sustain him, and we here pledge ourselves to seek in his support the harmony, purity, and edification of the Church, and endeavour to keep the unity of the spirit in the bonds of peace."

Dr. West seconded the preamble and resolution. Dr. White wished to know who were meant by "adversaries," as Dr. Cheever had said in his letter to Mr. Spurgeon that he was beset "by enemies without and foes within the Church." Mr. Davis said that the word "adversaries" was meant to apply to all who might have been expected to be co-workers in the great cause of human emancipation, but who occupied an unfriendly attitude toward those who had determined to sustain an unshackled pulpit in the treatment of all evils which were at variance with the spirit and letter of the Gospel. The motion was unanimously adopted.

The Philadelphia papers announce the return to that city of Mr. Robert Campbell, from Yoruba, *via* England. His statements appear to have excited considerable interest, and it was said he was preparing to return to Africa, with his family, and a party of emigrants.

An address of welcome and congratulation was sent to the Prince of Wales by the coloured citizens, on His Royal Highness's arrival in Montreal. The address, however, was not received, for reasons which will be found in the correspondence upon the subject, reprinted in another column.

All free coloured persons recently come into Berkeley county, Va., from other counties, have been given ten days by the courts to leave.

The alleged conspiracy of negroes to massacre the whites in Texas has been ascertained to have no foundation. The *New-Orleans Picayune*, a pro-slavery newspaper, asserts that the investigations which have been prosecuted in the disturbed districts of Texas have not developed the existence of any other plot for ruin than that which a few desperate characters, without connection with or hope of help from any other quarter, might have formed. In some cases the negro population has been demoralized by the insidious promises of these white men, and the work of ruin has been mainly their work. But not half of what has been confessed seems to be borne out by later facts. The strychnine said to have been discovered in the hands of negroes, turns out to be harmless, having no affinity with the deadly poison which it was supposed to be. The wells thought to have been poisoned, late accounts declare to be untainted with any deleterious substance. Texas, like all the frontier States, has been the point where desperate men have congregated, and her whole history is full of violence and outrage inflicted by the foes of society. Aroused by the present danger, the citizens have now taken the most effectual means to bring such offenders to justice, and to break up all combinations for their protection. A newspaper published at Houston, Texas, had already borne a similar testimony, and it may now be considered as an established fact that the pretended plot was a pretence and a sham. Undoubtedly, however, it had its purpose, and that was to suppress a nascent anti-slavery feeling among the people of Texas, more especially aimed at the Methodists, with some of whom hostility to Slavery is a religious conviction.

A respectable citizen of St. Louis, Texas, named Henry A. Marsh, a newsman and bookseller, having received an order for fifty copies of the *New-York Tribune*, undertook it, as a matter of business. The fact came to the ears of the Vigilance Committee, who assembled, seized Mr. Marsh, tried him, and sentenced him to be hanged for circulating incendiary publications. He obtained a respite, to allow him time to send for his wife, and to procure a certificate of respectability, that is, a document duly setting forth that he is not in the habit of vending abolitionist papers.

WEST INDIES.—The West-India papers contain no news of importance.

The JAMAICA press is advocating the repudiation of the principle of the last Immigration Act, which rendered the planters responsible for two-thirds of the cost of introducing foreign labour, and demands that the whole, or the larger proportion of the expense, should fall upon the general revenue.

IN BRITISH GUIANA the Court of Policy had been discussing a despatch addressed by the Duke of Newcastle to the Governor of Trinidad, intimating that provision must be made by the planters for defraying two-thirds of the annual expense of immigration, including establishments and return-passages. The British-Guiana planters were alarmed lest this regulation should be intended to apply to that colony also. Governor Wodehouse, however, explained, that it could have no such meaning, as arrangements for the year's immigration had been already made. The question, therefore, remains in *statu quo*. A rumour prevailed to the effect, that the Governor's term of service having expired, he would leave the colony in the forthcoming year.

The *West Indian*, a Barbados newspaper, has the following editorial :

"We read in the last *Anti-Slavery Reporter*—

"An interesting trial has occurred in Barbados, the result of which has been a decision, by the Court of Appeal, that labourers engaging to do a particular kind of work—such, for instance, as cutting canes—cannot be compelled to perform any other."

"Where the *Reporter* got his information from we are not aware; but it happens to be only half of the case referred to: the decision of the Court of Appeal was reversed by the Court of Error, which is the Superior Court, on the 22d May, a few weeks after the confirmation by the Court of Appeal of the Police Magistrate's decision; on which occasion the Chief-Judge, Sir R. B. Clarke, explained the liability of labourers to fulfil their contracts of service, according to the established usage of the estate on which they worked, unless some special agreement was entered into to the contrary; and distinctly stated, that an agricultural labourer is bound to perform whatever work may be required of him by his employer during the term of his contract, such work being of the kind usually performed by labourers in husbandry. A decision, we would observe for the information of the *Reporter* and its philanthropic readers, quite as conducive to the interests of the labouring class, as to the convenience of the planters; for had it been otherwise, it would have given rise to endless litigation between the labourers and their employers."

We thank our contemporary for his correction. To relieve his mind of anxiety on the score of our source of information, we beg to inform him that we derived the intelligence from his columns, and that, if we fell into error respecting the ultimate decision of the Court, it was in consequence of our not receiving the number of the *West Indian* which contained it. Our contemporary's columns do not often contain information of which we can make use; but as we wish to possess correct files, perhaps he will take the requisite measures to have the *West Indian* forwarded to us more regularly.

AN EXAMPLE TO MODERN SLAVE-HOLDERS.

THE following are extracts from the *Memoirs of Stephen Grillet*, in two volumes. He was one of the French nobility who emigrated to America at the French revolution, and became a member of the Society of Friends, and travelled extensively in Europe with Willian Allen on religious and philanthropic engagements. He was the means of introducing amelioration into the prisons, &c. of the Continent, and the first who stirred up Elizabeth Fry to her labours at Newgate, by a relation of what he saw there on his visit to that then wretchedly managed prison.

When visiting the Southern States in 1824, and being at Natchez, he writes :

"Among those who called at my lodgings was a colonel, a rich planter, who resides about sixty miles distant in the country. He told me, that for many years he had been a man of pleasure, seeking only the gratification of sense and animal enjoyments, living out of the fear of God, not even thinking that he had a soul to lose or save. About three years since, the Lord, in his love and mercy, brought him to feel his sinful condition, and the depth of misery into which he must be plunged for eternity, should he continue in such a course of life, and die in his sins. By the operation of the divine Spirit, who convinceth man of sin, of righteousness, and of judgment, his mind was directed to Christ, the Saviour of sinners. He was induced to peruse the Holy Scriptures, and, by degrees, the Lord opened his heart, which became expanded in love to God and man. He now felt, that if God, through Christ, had in his mercy so loved him, he ought also to love his fellow-men. He looked upon his slaves, and felt that the love of God is towards them; that Christ has died for them, and would have them to be of the number of his saved ones; that therefore he ought to love them, and seek their good, temporal and spiritual. Now, he said, he longed for their salvation as for his own; he felt for them as brethren; whereas, before, he had only considered them as slaves or chattels. He had about four hundred on his plantation. At first he thought he would invite them to meet, that he might read the Scriptures to them, and try to persuade them to love the Lord, and earnestly to seek for the salvation of their souls. 'But,' said he, 'how should they believe that I was really concerned for their souls, unless I gave them proof that I was equally engaged to promote their outward well-being?' Accordingly, he collected them together, told them what the Lord had done for him, and what he believed He would do also for them; and that he would endeavour to promote their good as far as he could. 'To convince you of my sincerity,' he added, 'from this day the lash of the whip shall no more be lifted upon you by any direction of mine; your food and clothing shall be increased, and I will promote your general comfort. I have confidence in you that you will try to conduct yourselves well, and do your best on the plantation, and be industrious; but when you are tired, and when sick, I do

not wish you to work: on the contrary, I desire that good care be taken of you.' His slaves were like men amazed at the hearing of such language; but more so when, from that day, they saw all these promises fulfilled. They collect daily at his house, when he or some one else reads the Scriptures to them, and prays with them. He also offers to them, at times, such words of instruction, comfort, or encouragement, as the Lord puts into his heart. The slaves, on their part, appear disposed to do their best; for they are as ready to evince their love towards him, as he has been to manifest his towards them. Of their own accord they have so worked; and the divine blessing has so attended their labours, that although his expenses in providing for them have been great, yet his yearly income has nearly doubled.

"A few months since he received a deputation from the planters who reside for miles around him: they came with loud complaints against him, saying, 'By your conduct you not only expose us all to be ruined, but to have our lives also destroyed; for you put our slaves in such a state of discontent and ferment, that they are ready to rise upon us.' 'What have I done,' replied the Colonel, 'that I should be the means of bringing such an evil upon you?' 'You give so much liberty,' said they, 'to your slaves; you treat them so well; you allow them also to meet together, under pretence of divine worship, and opportunities are thereby given them to plot together and destroy us.' He answered, 'If this is all I have done, I can advise you as your greatest security, and for your interest, to treat your slaves as I now do mine. By the steps I have taken, I am so far from being in the way of ruin, that my income has nearly doubled, and my life has never been more secure. I, like you, some years past, never went out without being well armed; I also, as you, kept during the night my sword, pistols, and gun, close by my bedside: the barking of a dog, or the rustling of the wind among the trees, alarmed me, as it does you; but now I take no such precautions, for I have no fear. I feel myself so secure among my people, that I know every one of them would expose his own life to preserve mine. Therefore, I can only strongly advise you to follow my example.'

"He much deplores that the laws of the land do not allow him to give liberty to his slaves; but he treats them as free men."—(Vol. ii. p. 172, &c.)

JAMAICA.

THE following are extracts from a letter addressed to a friend by a Missionary who has been residing many years in Jamaica:

"I think, on the whole, that our prospects in this island are improving. We have very fine seasons this year, and cultivation is on the increase, whilst the general tone of public opinion is more healthy and hopeful; indeed, I should have no fear for the future prosperity of Jamaica, if we had a sufficiency of labour to develop its capacities; but we have not. There is no island in the West Indies so thinly populated as this, whilst a very large amount of our labouring population has been partially or entirely abstracted from the cultivation of our

staples. I do not blame them for this: they naturally wished to be independent, and felt that their interest and comfort would be promoted by possessing small freeholds of their own, which the abundance and cheapness of land enabled them easily to obtain. Still all this has so reduced the quantum of labour on the sugar estates as to occasion the most serious results; our crop, which in 1859 was only 33,000 hds., having gradually fallen from 84,786 in 1834, and 69,613 in 1838. This has occasioned the almost universal poverty of the island, and the ruin of many. How to remedy the evil is the great question of the day here, and immigration appears to be generally considered as our only hope, whilst India and China are regarded as promising fields to supply the desired labourers. There can be no doubt that immigration in Trinidad, Demerara, and the Mauritius, has done much in improving the commerce of those islands, but still it is a system very costly, and too often attended with great sacrifice of life, and, after all, does not purport to supply a permanent population, although very many remain and settle. Then I doubt whether the Asiatic constitution is so well fitted to the labour of our cane-fields as the negro: it is more active, but not so robust and enduring: indeed, there can be no doubt that Africans are better suited to our climate than any other race; they thrive here, and enjoy very great vigour and health, and therefore that is the race that should be obtained if possible. And is it not possible? I think it may be, and the present condition of the Southern States of America, leads me to think that it is to them that we should look for people to increase our insufficient population and restore our prosperity. There are hundreds of thousands of free negroes in those States whose condition is any thing but desirable. Shut out from all social and political privileges, treated with contempt and cruelty, and, in some cases, compelled to leave their homes, and seek in distant lands a resting-place, or, if remaining, to be made slaves, it seems to me that Jamaica affords just such an asylum as they need. Here liberty is as fully enjoyed by the black man as by the white. All political distinction of class and colour are destroyed. Negroes can sit on our vestries and civic corporations and juries, and do sit side by side with the white. Here they have an equal voice in electing their representatives in our colonial assembly, and even are themselves elected to that office. We have black merchants and tradesmen, as well as white; black and coloured solicitors practising in our courts of law, preaching in the pulpits of all denominations, and practising as medical men, after having qualified at London or Edinburgh. The chief minister in our government (Mr. Jordan) is a coloured man, and our acting chief-justice is a coloured man also: indeed, there are no distinctions, or, if there be, they are in favour of the coloured races. Now, by an Act passed a few years ago, any persons immigrating to the island from foreign countries may be naturalized by a very short and inexpensive process, and thus put in possession of all their privileges. And I have no doubt, that were the American negroes inclined to select Jamaica as a refuge and home our legislature would be disposed

to enact any further laws which might be considered necessary or desirable to promote their well-being and comfort. Oh that they knew this, and would leave the land of boasted freedom and real hard, stern slavery, and come and cast in their lot with us. This is an object well worth an effort: it would, by benefiting themselves, benefit us; whilst, instead of the demoralization of idolatry being brought before our people, they would have examples of intelligence, activity, and piety, which could not but produce the most beneficial effects. But, failing this, I suppose the resort must be to India and China. This I regret, but still have no fear that their rights and liberties will be respected here, that their material welfare will be promoted, and our commercial interests greatly improved by their labour."

EMANCIPATION IN THE WEST INDIES.

A MEETING of the clergy of New York and vicinity was recently held, to hear an address from Edward Beane Underhill, Foreign Secretary of the English *Baptist Missionary Society*, who was on his way to London from an examination of the Missions in the East and West Indies.

He said, "he had visited Trinidad and Hayti, and spent five months in Jamaica, and was prepared to deny the reports that either Missionary labours or emancipation had been a failure in the West Indies.

" He had come away from Jamaica and the other West-India Islands with a glad and thankful heart. All the islands under British Government, except Trinidad, were eminently Christian islands. There were more church-members in proportion to population, and more general attendance upon public worship, than in any other part of the world.

" In some small islands he could not learn of a single family that was accustomed to be absent from public worship; and the same was true to a great extent of Jamaica itself, in which there could not be less than 180,000 people under direct religious instruction. In some parts of the island there were not two per cent. of the population that did not attend the churches.

" There had been some falling off since emancipation, it was true, but that was owing to natural causes. The excitement attending emancipation had died away, and there had been time and opportunity for the purification of the churches, and the exercise of due discipline. Before emancipation, people were mostly in the hands of the leaders, who were illiterate men, for the Missionaries could rarely visit the plantations except by stealth; but since emancipation the leaders had become more instructed, and were more directly under the eye of the Missionaries. Many people had gone into the mountainous districts in search

of cheap lands, and at present there were not sufficient means of reaching these wanderers. The ministry had also diminished, being almost entirely destitute of external aid. The great want of Jamaica to-day was more ministers.

" Education had greatly advanced since emancipation. Then, in one district there were but three or four out of five thousand who could read and write; now, there were eighteen hundred. The piety of these persons was sincere, earnest, and devoted. They supported their own pastors, and built and repaired their own churches, and maintained their own schools. The planting interest had always been antagonistic to their education until very recently.

" He would speak next of the political aspect of emancipation, and denied emphatically the statements that emancipation had been a dead failure. The whole argument upon which such assertions were based was utterly fallacious.

" In the first place, emancipation was not the cause of the material decline of Jamaica. England now received from its West-Indian possessions as much sugar as she ever did. It was true she did not receive half as much from Jamaica, but the other islands made it up. What had been a failure in Jamaica had been a great prosperity in Trinidad and the other islands, for emancipation took place in all together. The fact was, that act had nothing to do with the failure or the prosperity of those islands; but the whole secret was good and bad management. Jamaica had lacked the skill and enterprise of the other islands in the management of capital.

" The West-India Islands had enjoyed a great protective duty on sugar, even up to the time of emancipation, and the usual results followed in Jamaica, to wit: Unskilful cultivation, and dependence upon the margin of protection for profits, instead of upon good management in production and manufacture. But protection was withdrawn from the other islands at the same time, and they continued to prosper. Hence, neither of these causes would account for the unquestionable commercial decay of Jamaica.

" The planters of Jamaica complained that they could not get labourers, and said the people were idle and careless; but he could not confirm those allegations for the planters. There was not, taking one thing with another, a more industrious peasantry on earth.

" The negroes of Jamaica themselves produced all that was produced. They saved money, bought themselves farms, and cared for their children; and throughout the interior they gave evidence of an approach to a higher civilization.

" The negroes were noted for honesty and integrity, and were trusted by capitalists

with the management of large properties. They disliked sugar cultivation, because it was less profitable than labour upon their own freeholds.

"To the people themselves, emancipation had been an unmixed good. On the mountains and in the valleys of Jamaica, under the shadow of its mango trees, were to be found a happy people, whose faults came from Slavery, and whose virtues came from emancipation."

In answer to a question by John R. Ludlow, Esq., Mr. Underhill stated that the planters in Jamaica had less sympathy with the Emancipation Act, and really oppressed the peasants, so that a hostile feeling became deeply rooted between them, while the planters of the other islands entered heartily into the spirit of the emancipation. Intelligent planters now in Jamaica will tell you that the want of a good understanding between the planters and the peasants, added to the frauds perpetrated by agents, have ruined the island. About one hundred and eighty thousand are engaged in labour among the blacks. About one-third of the exports of the island is the product of labour wrought by the blacks on lands owned by themselves.—*N.-Y. Evening Post.*

THE SLAVE TRADE.

We extract the following from the *Cotton-Supply Reporter* of the 15th October last. We leave the writer's notes to tell their own tale, but believe he is in error when he states that 100,000 negroes were landed in Cuba in one year.

To the Editor of the Cotton-Supply Reporter

"SIR,—Occasionally seeing an account of the landing of a shipload of slaves does not convey the same idea of the extent of the slave-trade that the statements, massed as it were, of the proceedings over a considerable period does, the following I have jotted down from the English, American, and China newspapers that have fallen under my observation from the end of August 1859 to the present time, and which may perhaps be worth a space in your journal:

"September 1859—The *New-York Herald* states that three ships were expected from Africa. One French ship landed 325 'free coolies' at Cienfuegos, Cuba. Two additional cargoes of coolies have been landed. Slave-trade going on briskly; several cargoes have recently been landed. 400 landed at Havana on the 18th. A cargo of 800 Borales landed at a place called Ganiza, by an American ship; two other cargoes near Cardenos; and a further cargo, from a full-rigged ship, near Bahuiha Hindo.

"October—A cargo of slaves landed near Trinidad de Cuba. A cargo of 1700 at Seguosa, near Cardenos. Two other cargoes, one of 300

and one of 70, landed; the latter were 1100 in number when the vessel left the coast of Africa. American ship landed 1400 near Sagua la Grand, and the *Brownville* brig landed 800 at Santa Cruz. A slaver, without slaves, prize to the *Archer*. Yacht *Wanderer* sailed for the Coast of Africa.

"November—*Memphis* left the coast with 700 negroes. Twenty-six ships expected on the coast from the United States for slaves. Her Majesty's ship *Pluto* captured a Spanish slaver near Kabenda. Her Majesty's ship *Spitfire* took a prize with 500 slaves on board. Two cargoes of slaves, 900 in number, landed near Havana. African slave-trade flourishes amazingly. I have to report the landing of four more cargoes. *Stella* arrived at Martinique with 580 Africans from Congo. Slaver publicly landed near Stone Key a cargo of 563. Two slavers at St. Helena captured by British cruisers. The *Emily* arrived at New York, from Africa, in charge of a prize crew.

"December—Brig *Virginian*, and barque *Lyra*, fitting at New York for the slave-trade. American ship sailed from Macao for Cuba with 850 coolies. *Diana* barque sailed with as many Chinese girls as she could carry for Havana. Seventeen French ships reported as fitting for the coolie trade with the West Indies. Five hundred and sixty slaves landed at the Bajia de Morio, within half a mile of a Spanish war steamer, and sold immediately for 800 dols. each. Brig, with 500 negroes on board, taken by the *Blasco de Guray* by unavoidable casualty; ordered to Muresilas. Four expeditions commenced by landing at Pias del Rico. Several vessels expected at Trinidad, and in that vicinity. American man-of-war captured an abandoned slaver. British Consul at Havana stated that 10,000 Africans had been landed in Cuba within three months. American ship, *Flora Temple*, with 800 coolies for Havana, wrecked in the China Sea; crew saved. Her Majesty's ship *Viper*, with her slave prize. Two slavers captured in the Angora River by Her Majesty's sloop *Lynx*.

"January—Ship *Island Harbour* expected on the Mississippi coast with slaves. Landing of two or three more cargoes in Cuba reported. The celebrated slave captain, Don Eugenio Vinas, has made another—his 84th or 85th—successful voyage to the Coast of Africa. The notorious slaver *Orion*, with 880 slaves on board, taken by Her Majesty's ship *Pluto*. The Admiralty Court at Sierra Leone condemned the brigantine *Rosario* as a slaver.

"February—The coolie slave trade is proceeding on a larger scale than ever. The Spanish and French outbid the British free emigration agents. Barque *Emily* escaped, and sailed again for the African coast. Slaver captured off the coast of Guinea, just as she was

about to embark 600 negroes. The *Orion*, 449 tons, had 1023 slaves on board when she left the coast. *Lyra* captured a Spanish brig fitted for slaving. French screw-propeller, *Charles Martel*, arrived at Havana: she left Swatow with 916; 516 died on the voyage, and 70 more after her arrival.

"March—Four vessels left Havana for the coast, one of them a steamer. Coolie slave-trade likely to be put on a proper footing Chinese will not go to Havana unless coerced. Not one in 1000 returns.

"April—Slave-trade very brisk in spite of the efforts of the cruisers. Barque captured off Lango Bonda by the *Archer*. The *Triton's* prize had been captured, 453 male slaves, and 141 females on board. Mutiny on board the American ship *Norway*, from Macao to Havana, with 1000 coolies; thirty coolies killed, and upwards of ninety wounded. Spanish slaver off Sierra Leone. Slave canoe captured with 33 slaves. A slaver taken possession of at Teneriffe. *Emily Pereira* sailed from Macao with coolies. Spanish brig *Seraphim* left Amoy for Cuba with coolies. The *Neptune* waiting outside. The American ship *Ann* on the same berth. Kidnapping going on to a shocking extent. A Portuguese schooner seized and burnt by the Chinese. *Staghound*, American ship, spoken with 400 coolies for Cuba.

"May—Six hundred slaves landed at an out of the way place called Paeto del Padre, Cuba. Ships *Erie* and *Sunny South*, of New York, sailed from Havana to Madagascar for slaves. *Charlotte E. Taylor* seized at New York as a slaver. Her Majesty's ship *Triton* fell in with a full-rigged ship of 400 or 500 tons; no papers; was to have received 1300 slaves. *Triton* had captured five slavers. Barque *Welfare* captured off Cuba with 530 slaves, and taken to New Orleans; lost 70 on the voyage. Spanish brig *Neptune*, loading coolies for Cuba, in a little bay to the north of Amoy; also the *Governor Morton*, *Live Yankee*, and *S. Wakefield*. *Francisco the First* expected shortly to land coolies for Cuba also.

"June—Brig landed 700 slaves in Cuba. Slaves captured in the *Wildfire* taken to Key West. The *William*, of Baltimore, captured, with 500 slaves. A Spanish slaver reported as captured. The *Cora*, fitting as a slaver at New York, seized. Slave-trade never more active. Coolie slave-trade still continues at Canton, and at the pirate station of Ho-e-tow, near Amoy. Three or four American ships chartered to carry coolies to Cuba. Another vessel seized at New York as a slaver. Fishermen from the coast of Florida and South Carolina go over to Cuba and buy slaves at a low figure, and sell them in the United States. *Josephine* schooner seized as a slaver. United States steamer *Crusader* captured a barque off the Cape Verde, with upwards of 500 negroes. An American schooner, with

400 slaves, captured and taken to Key West. Lord Brougham said, that in 1858 fifty slaves sailed from Havana in two months, and that they would bring on an average 600 each (30,000 for two months, and 180,000 per annum.) United States ship *Portsmouth* captured the brig *Falmouth*, of New York, as a slaver. Coolie slave-trade in the same position as last reported. Mutiny on board the American ships *Kitty Sampson*, *Staghound*, and *Governor Morton*, bound to Cuba with coolies, mentioned as having taken place,

"July—Another cargo of slaves have been taken to Key West. A cargo captured by a Spanish cruiser. Senator Wilson said he knew of nine vessels from New York, and one from New Orleans, that had sailed within six months to engage in the slave-trade. Barque *Kate*, Captain Otto, has been seized off New York as a slaver. *Napoleon the Third* left China with 200 coolies for Callao, and lost 136 on the voyage. Schooner *Clotilda*, with 124 Africans (from Key West), arrived at Mobile. A steamboat immediately took them up the river. Great mortality among the negroes at Key West; 199 coffins buried. Key West very near the markets, and officials found to be not incorruptible. American schooner *Virginia* on a voyage to Africa for slaves, taken by Her Majesty's gun-boat *Jasper*.

"August—Within the last 15 months 900 slaves have been imported into Porto Rico from Cuba. 850 negroes at Key West reported to have died (?). News reached Fernando Po that 15,000 slaves had been shipped from the south coast during April and May. (This would be at the rate of 90,000 per annum.) American steam slaver escaped with 1200 slaves on board. The *Alecto* sailed in search of a notorious slaver under American colours. Seven American ships in the Congo River. Swift steam slavers fitting out from ports in Cuba, and great gain expected from them. The coolie slave-trade has recommenced at Macao. Two vessels have left for the Chinches, and two are about to load for Cuba. The French requirements are large (for coolies), and they are in the field for labour on any terms, *nolens volens*. Slaver struck on Lanyard Key: she left the coast with 400, all quite young. Barque *W. K. Kirby*, of New Orleans, abandoned after landing a cargo of slaves. *Orion* seized on the coast of Africa, and sent to the United States for adjudication. *Staghound* at Havana, with 353 Chinese; loss 47. *Sugisbirt*, French, with 339; and *Guadalupe*, Spanish, with 360. The two little vessels lost 76 on the voyage. Two cargoes of slaves recently landed at Cienfuegos and Trinidad with the knowledge of the authorities. A cargo of ebony strangers landed not 200 miles from this city (Charleston); many of them are gone into the interior to study the growth of sugar, corn rice, and cotton. Coolie slave-trade rapidly increasing in Cuba, the Government having extended the time

for their introduction ; and, by way of a wind up of this catalogue of illegal traffic, it has been stated that the American ship *Mohawk* cleared by one voyage one million of dollars, or 200,000*l.*, on 1300 slaves landed in Cuba, and sold at 1000 dols., or 200*l.*, each.

" Exclusive of Lord Brougham's 50 ships, the year's list contains mention of at least 150 vessels as engaged in the slave-trade, and there are probably as many more of which no mention is made, and that at a most moderate estimate 100,000 human beings were landed in one year in Cuba, and other slaveholding countries ; and that 10 per cent., or 10,000, died on the voyage, or from the effects of it, may also be safely assumed. How, and by what means, and when, can this savage system be suppressed, which is so profitable to slave-owners, and slave-traders, and slave-breeders, and so injurious to legitimate commerce, other than by differential duties against its produce ?—I am, Sir, yours faithfully,

" HUMANITAS.

" October 5th, 1860."

ADDRESS OF THE COLOURED PEOPLE OF CANADA TO THE PRINCE OF WALES.

SUBJOINED is the correspondence upon this subject, to which reference is made in our summary.

From the Canada West True Royalist.

COLOURED PEOPLE'S ADDRESS.

" Below will be found the correspondence that has taken place between Mr. Jones, a gentleman of colour, and the Governor-General, touching the presentation of an address from the coloured population to the Prince of Wales. The documents will speak for themselves :—

" LONDON, C. W., Aug. 24th, 1860.

" SIR.—Her Majesty's subjects of African descent, residing in the western portion of Canada, desire to present an address to His Royal Highness, the Prince of Wales, on the occasion of his approaching visit to London.

" Having been deputed by a committee to communicate with you, I have the honour to transmit to you a copy of the address which it is proposed to present, and respectfully request that you will inform me whether we may consider that we have the permission of His Royal Highness to present this address, and at what time it is likely His Royal Highness will be in London, so as to afford us the opportunity.

" I may be allowed to add, that we have felt unwilling to occupy the time or attention of His Royal Highness by the presentation of a separate address, but we feel that there are circumstances connected with our position in Canada, which must render such an opportunity peculiarly acceptable to us.

" I have the honour to be, Sir,

" Your obedient humble servant,

(Signed) " A. T. JONES.

" R. T. Pennefather, Esq.,

" Civil Secretary, Quebec.

" " TO HIS ROYAL HIGHNESS, THE PRINCE OF WALES.

" May it please His Royal Highness,

" Her Majesty's subjects of African descent, residing in the western portion of Canada, desire to welcome the arrival of your Royal Highness in this Province.

" For ourselves and brethren of the same origin, we rejoice to have an opportunity to assure Her Majesty through your Royal Highness, of our devoted loyalty to the British Crown, and our admiration of the British Crown, and our admiration of the Christian and social virtues which so eminently adorn the personal character of our gracious Sovereign.

" The large majority of us were once slaves in another land, the victims of a cruel oppression, which proclaimed to us, that owing to our colour we had no claim to the ordinary rights of men, and were doomed to hopeless bondage.

" But, blessed be God, there still remains a country on the North-American continent, where the poor outcast slave can find a refuge from persecution, and claim the equal protection of laws which repudiate distinctions among men for the sake of colour, and recognise the divine announcement that God has made of one blood all nations to dwell on the face of the earth.

" That country is now our home : many of us have sought it through great perils, and we rejoice to be permitted to account ourselves subjects of our beloved Queen, within the vast dominions which hail her beneficent sway

" May God bless our gracious Queen and your Royal Highness !

" OTTAWA, Sept. 1, 1860.

" SIR.—I have the honour to acknowledge the receipt of your letter of the 24th August, enclosing a copy of an address proposed to be presented to the Prince of Wales by the people of African descent residing in Western Canada.

" I am to inform you that His Royal Highness learns with much pleasure the assurances of loyalty contained in the address, but that the address itself cannot be received. His Royal Highness desires to look at British subjects residing in Western Canada in one point of view, as owing the same allegiance to the British Crown, and enjoying the same privileges accruing from such allegiance. He declines, therefore, to recognise any attempt, which, by placing the body you represent in an isolated position, would present them in a separate and distinct light from the present population.

" I have the honour to be,

" Your obedient servant,

" R. T. PENNEFATHER, Gov. Sec.

" A. T. JONES, Esq."

A BRITISH SUBJECT SOLD INTO SLAVERY.

*African-Aid Society, 7, Adam Street,
Strand, W.C., London, Oct. 8.*

LORD Alfred S. Churchill, M.P., Chairman of the Executive Committee of the *African-Aid Society*, presents his compliments to the Editor of the *Anti-Slavery Reporter*, and begs to forward the accompanying correspondence, in the hope that it may be deemed worthy of a place in that journal :

[NOVEMBER 1, 1860.]

"*African-Aid Society*, 7, Adam Street,
" Strand, London, Oct. 1.

"**MY DEAR ARCHDEACON MACKENZIE**,—I have much pleasure in forwarding a statement of the case of Lorenzo Johnson, the black man whom I have recommended to you as a cook to the mission to Central Africa. I hope to hear good accounts of him, and that he may be of use to you in the great cause to which you have devoted yourself.—Very sincerely yours,

"J. LYONS M'LEOD, Hon. Sec."

"Lorenzo Johnson states that he was born at Kingston, Jamaica, on Christmas-day, 1825. When about fourteen years of age he was enticed on board an American brigantine lying at anchor there. The vessel soon after weighed, and proceeded to Baltimore, in the United States. On her arrival there, Johnson was placed in the Georgia slave-yard, in Pratt-street. Thence he was conveyed on board the Virginia steam-boat, bound for Charlestown, South Carolina, and, on his arrival at that port, he was sold in the slave-yard to Mr. Peck, whom he served ten years as house servant. At the end of that period he was sold to Mr. Young, of Mobile, who kept him as a cook in his hotel at Mobile; but business becoming slack at the end of three years, Mr. Young hired him out as cook on board the *Mobile* steamer, where he served for two years, after which he was sent on board the *Mary Storer*, with a cargo of cotton to Cronstadt, at which place some English sailors came alongside at night and took him to the British chaplain at Cronstadt, when he was disguised and placed on board the Hull steamer. On his arrival at Hull, the Rev. Mr. Crooney took charge of him, and sent him to London, to the care of a clergyman (whose name I have not been able to learn), when he was forwarded to the office of the *British and Foreign Anti-Slavery Society*. The Secretary of that Society (Mr. Chamerovzow) having brought the case under my notice, and the Rev. Messrs. Henderson, Reid, and Teall, of Jamaica, confirming the fact of his having been stolen from Kingston, I have had no hesitation in recommending him to you, more especially as, during the last two months, I have observed him endeavouring to support himself by his own industry. The original of the following certificate was placed in my hands this morning by Mr. Chamerovzow :

"This is to certify that Lorenzo Johnson was really a slave, and was assisted to escape from the American ship *Mary Storer*. The master, having a cargo of deals from Cronstadt to Bristol, feared lest Johnson should escape, and consequently had made arrangements for handing him over to another American shipmaster, who was going back to the United States direct. Had he not escaped before he was to be transferred, most probably an opportunity for obtaining his freedom would not have again occurred. I commend the poor fugitive to the sympathy of the benevolent among my countrymen. He states that he belongs to Jamaica, but having shipped on board an American vessel when about fourteen years old, he was sold clandestinely at Baltimore, and sent South, where he remained until he came as cook and steward on board the above-named *Mary Storer*, to Cronstadt, having been

hired from his owners by the master of the vessel.

(Signed) "J. H. H. M'SWINEY, M.A.,
" British Chaplain at Cronstadt.

"Cronstadt Parsonage,
" Monday, June 13 (25), 1860."

(A true Copy.)
"J. LYONS M'LEOD, Hon. Sec."

"Southampton, Oct. 4, 1860."

"**MY DEAR SIR**,—I have to thank you for the account you have given me respecting Lorenzo Johnson, the black man, who has been a slave, and has been recommended by you. We have engaged him to act as cook in our expedition to the Zambesi: he is to receive food, clothing, and shelter, and 1*l.* a-month: the man promises well, and we hope that he will do as well as he promises.

"Should you chance to hear of any negroes who understand the cultivation of cotton, and who are in quest of free employment, I should like you to lay their case before the officers of the Central African Mission.—I am, yours truly,

"C. T. MACKENZIE.
" To J. Lyons M'Leod, Esq.,
" Hon. Secretary to the *African-Aid Society*."

CHURCH ANTI-SLAVERY IN SCOTLAND.

We place the following items of intelligence on record. They arrived late in May, and were not in time for the *June Reporter*. The number for July was wholly taken up with the Hon. C. Sumner's grand speech on "The Barbarism of Slavery," and the pressure of other matter has shut it out until now. The two extracts are from the correspondence of the *Caledonian Mercury*:

"The usual quiet meetings of the Carrabbers-Close Mission, held in the Theatre Royal, received an unexpected interruption last night. The cause was the advertisement which appeared yesterday in our columns, that the Rev. Dr. Murray, who was to address the meeting, was an open advocate of Slavery. In addition to this, notwithstanding an effort to prevent it on the part of those who had the superintendence of the meeting, circulars to this effect were busily distributed at the door of the building. Previous to the beginning of the services a gentleman appeared on the platform, and intimated that the meeting was strictly a private one; that it had, as usual, been called for the purpose of prayer, and he hoped that the ruffing which had greeted him would not be repeated. The Rev. Dr. Ritchie then rose and attempted to speak. Here followed a scene of great excitement, the gentleman on the platform trying to stop Dr. Ritchie, the audience calling on him to go on. The venerable Doctor stated that he was not there, as had been charged, to create a disturbance, but to raise his protest against the upholders of American Slavery, some of whom he had heard were to be present that night. On being denied this privilege he retired. The gentleman on the platform here called on all who had come to the meeting with the intention of not uniting in prayer to follow Dr. Ritchie's example, and go out. Mr. Stephenson, Secretary of the *Young-Men's Anti-Slavery Society*, then

rose, and declared that, holding the position that he did, he had felt it his duty to warn the people of the character of the men by whom they were to be addressed; that having done this, his conscience would not permit him to unite in worship with those who would enforce silence on the sin of human Slavery. He then left, amid cheers and confusion, with a great number of the audience. Quiet having been restored, General Anderson took the Chair, and the meeting was opened with prayer by the Rev. Mr. Swan; after which addresses were delivered by the Rev. Dr. Leyburn, G. H. Stuart, Esq., the Rev. Dr. Murray, all from the United States, and the Rev. Mr. Fisch, of Paris."

To the Editor of the "Caledonian Mercury."

"SIR,—Will you allow me room to express the high gratification I enjoyed this morning on reading in the *Mercury* (the only paper, so far as I have seen, which noticed the rencounter), an account of the manly efforts made by the Rev. Dr. Ritchie and Mr. W. Stephenson in the theatre, last night, to dissuade a religious gathering of our citizens from listening to the delegates of the *Old School Presbyterian Church* of the United States—a church which, without controversy, is the strongest ecclesiastical bulwark of American Slavery. It is truly sad to witness the leaders of what are called 'revival prayer meetings' convening the members of our churches and inquirers after religious truth, to listen to men who, in their own country, countenance a system of cruelty, oppression, and licentiousness, to which it would be difficult, if not impossible, to find a parallel in those lands which are generally spoken of as 'the dark places of the earth'—a system, Sir, the apologists and supporters of which, if they do not 'devour widows' houses'—for the very good reason that such widows as the system produces have none to 'devour'—have no scruples about devouring the 'widows' themselves, or putting the price of their bones and sinews in their breeches pocket, as was recently done by a New-York doctor of divinity. But I may not further encroach on your valuable space; therefore, with expressing thanks to Dr. Ritchie and Mr. Stephenson for their noble protest against the sum of their villanies, I am &c.,

"WILLIAM LILLIE.

"1 Newington Terrace, May 24."

To the Editor of the Caledonian Mercury.

SIR,—I am unwilling to encroach on your space, at present so fully occupied with other important matters; but the strange scene that took place last night in the Theatre Royal, and of which you have given an account in to-day's paper, calls urgently for a few remarks. To consider, first, the principle involved—ought any man, who apologises for and labours to suppress all agitation in reference to a system whose essential nature consists of man-stealing, adultery, fornication, and the holding of men's souls in heathen darkness, to be allowed to stand up before an Edinburgh audience to speak of that Christ who came "to preach deliverance to the captives?" Fain would I have believed that but one answer to this question could have been returned from the whole of Scotland; and yet in Edinburgh, in Christ-professing Edinburgh, within this week, three important bodies have,

unwittingly I hope, allowed such things to be. The Established Church of Scotland has cordially received a pro-slavery deputation from the United States as brethren beloved; the *Young-Men's Christian Institute* have feasted them at their board; and the directors of the Carrubber's Close Mission have invited them to their platform. The *Young-Men's Anti-Slavery Society* considered it their duty to take steps to warn the public of these men; and though some disturbance was created, their only regret is that it did not continue till it had ended in an Edinburgh audience declaring to that pro-slavery deputation, and to all their constituents in the United States, that they would not reproach the cause of Christ by associating with them. We sincerely trust that it was but the reverence which dwells in a Scotch heart for a place of worship, and for a meeting assembled for prayer, that calmed the mind of the audience. A time is soon coming when all this will again be put to the test, and it will be seen whether the spirit which animated our fathers still remains fostered in the breasts of their sons while they commemorate the Reformation so nobly won for them. It would be sad indeed if Scotchmen, in rejoicing over the victory which cast from their country the power that tried to hold their fathers in darkness were to be called in to swell with shouts of joy men who this very day are keeping four millions of their fellow-beings in ignorance greater than ever dwelt among our own rugged hills, and who make it a crime worthy of a fine of 500 dollars to teach a free coloured person or slave to read his Bible.

I sincerely trust that no Christian body in Scotland will, by receiving in fellowship a slaveholder or an apologist for slavery, frustrate the Christian efforts that have already been put forth in behalf of that noble defender of the faith, George B. Cheever.—I am, &c.,

WM. STEPHENSON.

Grange Villa, Edinburgh, May 24.

UNITED PRESBYTERIAN SYNOD.

Extract from the Scottish Press, 28th May.

The following is a report of the interesting proceedings of the United Presbyterian Synod of Tuesday evening, for which we were unable to make room last week:

DEPUTATION FROM GENERAL ASSEMBLY OF UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

The Clerk of Committee of Bills and Overtures said that he had been instructed to introduce to the Synod the Rev. Dr. David R. Kerr, delegate from the *General Assembly of the United Presbyterian Church of North America*. The credentials of Dr. Kerr having been read, together with the letter tabled by him from the Church he represented, the clerk explained that, with one branch of the United Church the Synod had formerly held fraternal intercourse. The *United Presbyterian Church* in North America held principles in common with the Synod, and adhered to the same doctrines and form of government. This church was also honourably distinguished by their testimony against Slavery. They regarded the system of Slavery, as it existed in America, as not merely an evil, but a sin, and treated it in the same way as any other

sin. It was made by them a term of communion. This fact, along with the other claims they had on their regards, entitled this church to their warmest sympathy and Christian affection. He (the clerk) had the highest satisfaction, in the absence of the Rev. Henry Renton, who had undertaken the duty, but was prevented from being present, to introduce Dr. Kerr to the affectionate regards of the Synod. (Applause.)

The Rev. Dr. KERR then rose and made an eloquent speech in reply, from which we take the subjoined extract, as his testimony to the anti-slavery character of the church he represents.

* * * *

Not to weary you with details, I will only add, that we are an anti-slavery church. We declare in our testimony, "That slaveholding—that is, the holding of unoffending human beings in involuntary bondage, and considering and treating them as property, and subject to be bought and sold—is a violation of the law of God, and contrary both to the letter and spirit of Christianity." And we not only bear testimony, but we bring our discipline to bear against this great moral evil of our land. We make our declaration on the subject a term of communion. We deal with Slavery just as with other sins which, after due instruction and admonition, are unrepented of. We believe this to be the great sin of the American nation and church; of the latter even more than the former: for if the church had dealt faithfully with this subject—if she had brought her testimony and discipline to bear on it as faithfulness to the law of her King, and to the claims, not of Christianity simply, but of suffering humanity demanded, we may believe that ere this time Slavery would scarcely have had a habitation or a name among us. And we may be at a loss which the more to deplore, the great evil itself or the feeling of indifference with which so many Christians in our land have allowed themselves to regard it. But I am not here to reproach others, but, in seeking your acquaintance, to let you know precisely what we are ourselves. And for my own church it is no ordinary gratification to be able to say, that however other churches may feel at liberty to deal with this subject, we have felt it to be a duty to array against Slavery an earnest and consistent testimony.

The MODERATOR rose, and addressing Dr. Kerr, said—In name of this Synod, I tender to you our cordial congratulations on your presence in the midst of us, and our warmest thanks for the interesting statements you have now made to us. You come from a country with which we are connected by hereditary and national ties, and especially, you come from a church with whom we have not only features of resemblance, but of absolute identity. You hold the same doctrinal standards, you stand on the same platform of polity, and you maintain on the great question of slaveholding a position which commands our profoundest sympathy. From the cordial greetings with which your sentiments on this subject were received by members of Synod, you are already aware how entirely we are at one with you; and I am sure that there is not an individual within these walls who is not ready to take you to his heart as a Christian brother.

The Anti-Slavery Reporter.

THURSDAY, NOVEMBER 1, 1860.

SUPPRESSION OF THE SLAVE TRADE.

THE very remarkable statement made by the *Morning Chronicle*, adverted to in our Summary, may or may not be founded. We are not in a position to call its accuracy in question, nor to affirm it. But whether it may be a mere "hearsay," or the announcement of a substantial fact, we feel satisfied that the Government cannot but be disturbed by the question which has been brought before it, respecting the delinquencies of Spain in relation to her slave-trade treaty obligations. Some of our friends express their apprehension, that in urging the Government to suspend diplomatic relations with Spain, we are counselling a course not in accordance with pacific principles. Our reply is, that the withdrawal of our Ambassador does not involve an ultimate declaration of hostilities. It merely indicates a rupture, and leaves the power thus treated in a position of isolation in relation to her late ally, which she can terminate by fulfilling her engagements. It is not to be denied that our Government possesses the means of enforcing her legitimate demand upon Spain, nor that if it had made use of them, the slave-trade to Cuba would have been suppressed long ago. It must be borne in mind that the suspension of diplomatic relations with Spain involves, for the time being, the annulment of all outstanding treaties which this country has made with her, and as some of these are "offensive and defensive," she might, in consequence of this suspension, be exposed to very serious inconvenience in the present complicated state of European politics. For instance, were the Americans to make a descent upon Cuba, England would not be bound to interfere, although she is now bound to prevent such an aggression. But, under any circumstances, England has a clear right to demand of Spain the fulfilment of her engagements, and Spain has none to delay it, nor any reasonable pretext for doing so.

Some of our friends again urge upon us the consideration of the proposition to ask for the re-imposition of a differential duty upon Cuban sugar. We admit the righteousness of the principle for which they contend, but feel that we must ask—if for the imposition of any fiscal restrictions at all—not for a differential duty, but absolute prohibition; and it is of no use blinking the fact, that such a request would be rejected. It may be suggested that we should try the country. We did so previously to the Act of 1846, and found but a very partial response; and this at a period when the public mind was in a far more favourable frame to accept a pro-

position to saddle the consumer with the penalty of a crime committed by a foreign country, and when there was a powerful Parliamentary opposition pledged to stand by such a demand. At this time a free-trade policy absolute is inscribed upon the banners of both Whigs and Conservatives, and neither in Parliament nor out of it, would a proposition to prohibit Cuban sugar find favour. Besides, were it even granted, its effect would be to stimulate the demand for the slave-grown sugars of Brazil, and there is no telling whether this extraordinary demand might not tend immediately to revive in that country the very trade it would be the object of the prohibition to suppress in Cuba. Our friends must take it for granted that Spain can, if she chooses, put that trade down, and that our Government possesses the power, if it choose to exercise it, of exacting from Spain the religious fulfilment of her engagements. Spain, however, will never—it is to be apprehended—do this, until she acquires the conviction that our Government is in earnest. Hitherto its course has unfortunately been such as to produce the very contrary impression.

Lord John Russell is said to have addressed a very strong despatch to the Spanish Government. We have yet to learn whether it will call forth any thing more in return than the same old excuses and worne-out pretexts, with which, for any time these last thirty-five years at least, it has been accustomed to cajole the confiding British Government.

We learn that Fransisco Serrano, the new Captain-General of Cuba, issued, on the 4th September last, a circular addressed to the captains of the various districts throughout the island, to be published in the official Gazette, intimating that he will proceed against all the functionaries within whose jurisdiction a cargo of negroes shall be landed. Now it is a curious fact that every Captain-General has over and over again published a similar circular, and ever with the same result. We have not, therefore, the slightest faith in this manifestation, previous experience causing us to regard it as a mere empty threat, intended to blind our Government, and at the same time to enable it to resist pressure from without, by pointing to the measure as an indication of the sincerity of the Spanish authorities. We append a translation of the circular by way of record.

"In the orders communicated by this superior Civil Government, under dates of 30th November and 6th June last, I cautioned the Civil Authorities of this island to observe the strictest vigilance, in order to avoid the landing of African negroes, stating that I would exact to its full extent their responsibility, as well as that of all public functionaries in whose jurisdiction the landing of negroes might take place, whenever I should be informed that they had been effected by

means of neglect or abuse on the part of the said authorities or functionaries.

"Notwithstanding such plain and strict determination on my part, several lots of African negroes have been recently landed in various parts of the island, and I have been compelled to adopt measures, which are always unpleasant, against certain functionaries, because they have not fully shewn that they had used every exertion, and displayed the necessary zeal required for the exact fulfilment of their duties, and the orders and instructions from this Government.

"In consequence, therefore, of the abovementioned circumstances, and determined as I am, to prevent, by every means within my power, the continuation of the slave-trade, thus strictly fulfilling the treaties with other nations as well as our laws and dispositions on the subject, I again call upon you, earnestly recommending that, under your own responsibility, and that of all public officers immediately subordinate to your authority, you shall keep the most vigilant watch in order to avoid any infringement of the said laws and dispositions, the jurisdiction under your charge; with the understanding that the simple fact of a cargo of Africans being landed will be deemed sufficient cause to suspend any public functionary who may not use every exertion and employ all the means which the laws place at his command, in order to avoid or prevent the said landing, whether it is from neglect or from other cause, subjecting him besides to the decision of the proper tribunals, in case that his behaviour or conduct should give cause to suspect his honesty in such cases.

"Your good judgment will at once cause you to understand the great importance of this subject; and as any neglect of zeal or activity would doubtless fall upon the honour of the Government—which it is my duty to keep stainless, even to the last of the public functionaries—I hope that, without any loss of time, you will communicate to all those dependent upon your authority the foregoing determination, and all such others that your zeal and good wishes to favour the general interests in its true sense may suggest; with the understanding that I will not deviate in my course for the proper punishment of the guilty, while at the same time I will endeavour to reward the services of those who may be worthy of it.

"I finally recommend to you, that in order to fulfil properly what I have ordered, you shall avail yourself of all such legal steps as may be within your control, with the understanding that all such measures as may tend to prevent the unlawful slave-trade, will be approved of by this Superior Civil Government. May God preserve your life many years. Havana, 4th September 1860.

FRANCISCO SERRANO."

RECAPTURED AFRICANS IN LIBERIA.

We learn from African advices, that Monrovia, the capital of the Republic of Liberia, is becoming a dépôt for Africans who have been recaptured by United-States' ships of war. On the 21st of August the American

steamer *St. Jacinto* landed 616 negroes there, taken from on board a slave-brig, *The Storm King*, off the Congo. On the 22d, the ship *Erie*, of New York, in charge of a prize crew, having been taken by the U.S. steamer *Mohican*, off the same river, landed 897 more, making a total of 1500 human beings who were thrown, without previous notice, upon the hospitality of the Monrovians. Within a fortnight three more ships arrived at Monrovia, laden with nearly 1500 more negroes, captured by U.S. vessels, and who had been sent out from Key West, at the charge of the American Government, to find a home in Liberia. Now the population of Monrovia does not greatly exceed 3000 souls, and we are afraid that an accession of so many savages to a population more in need of the civilizing than the brutalizing element, is not likely to be benefited by such wholesale importations. We are desirous of seeing Monrovia—as the capital of the African Republic—acquire a high position, and are alarmed to find the U. S. Government less alive to the importance of promoting so desirable an end, than to the expediency of getting rid of the negroes captured by American cruisers. The Government, it is true, makes some provision for their maintenance, through the *American Colonization Society*—we do not recollect the exact figure, but it is a very respectable amount—but it appears that the Society is not in such a hurry to hand over the money as it is to transfer the negroes, and the whole expense, therefore, for maintaining a savage population, equal in number to its own, falls upon a community which has great difficulty in maintaining itself. If, these importations continue, the results will be very unprofitable in every way to the Monrovians, nor do we see that, beyond regaining their liberty, the negroes themselves will secure the benefit which the promoters of this new African transportation profess to aim at obtaining for them by their transfer to Africa. Some definite plan ought to be organized for the location and employment of these semi-savages on their arrival in Monrovia, so that, whilst they are deriving the benefits which would accrue to them from actual contact with civilizing influences, their labour might be rendered conducive to their own advantage, and to that of the colony.

DR. CHEEVER ON SLAVERY.

ON Wednesday evening, 17th ultimo., a Public Meeting was held in the City Hall, Glasgow, to hear an address from the Rev. Dr. Cheever, of New York, on the question of Slavery, and his own struggles with the slave-power in America. The hall was about two-thirds filled with ladies and gentlemen. W.

P. Paton, Esq., occupied the chair, and on the platform were the Revs. W. Arnot, Dr. Symington, Henry Calderwood, Mr. Macgregor, Henry Batchelor, J. B. Dickson, Gilbert Johnstone, Mr. Macgregor, Mr. Blyth, Dr. Eadie; John Smith, Esq., LL.D.; Jas. Craig, Esq., of Middleton, &c.

After prayer by the Rev. Mr. Macgregor,

"The CHAIRMAN said he did not need to speak for the subject to be brought before them a patient hearing. It was sad to think that in this nineteenth century of the Christian era it should still be a matter of controversy whether or not the blessed God of love and of mercy sanctioned human Slavery. But such, unhappily, was the case. It was sad that many men whom we call good men, Christian men, on the other side of the Atlantic, held that fearful doctrine, that the blessed God who sent his Son into the world, not only to redeem men from the punishment of sin, but from all iniquity—that that gracious and good Being should sanction for a moment such an evil as holding human beings as chattels. Dr. Cheever had now established a world-wide reputation as an upright and unflinching advocate of the slaves, and as a man anxious to justify the ways of God to man. The chairman concluded by observing, that as resolutions were to be moved by some of the gentlemen on the platform in reference to the object for which they had met, it was unnecessary that he should detain them with more remarks.

"The Rev. Mr. ARNOT, in moving the first resolution, said that he had sometimes observed, that when a man was put forward at their meetings to say something before the speaker of the evening addressed them, there was a tendency to put him down. But they were not going to put him (Mr. A.) down, for he would not give them time to do so. It was necessary that some citizen should lead the way in giving a welcome to Dr. Cheever. To avow clearly out-and-out anti-slavery sentiments on this side of the Atlantic, it did not require very much courage. Where all were on one side of the question it was easy to express our opinions. The twenty millions that were paid a good many years ago perhaps constituted a good argument for bringing us to one side on this subject. It was of the greatest consequence, and it was a truism which he scarcely needed to express, that we should maintain the most friendly and close intercourse with our brethren in America. Every thing that operated in the one country was felt in its effect in the other. Two things in America which Dr. Cheever heartily hated, he (Mr. A.) also hated—the 'distillery' and the 'peculiar institution'—and he had learned from Dr. Cheever to hate the distillery and the peculiar institution more heartily than he would have done without him. There were two things which Dr. Cheever loved—the Alps and the 'Pilgrim's Progress'—and he (Mr. A.) had learned from Dr. Cheever to venerate and love the towering Alps and the Pilgrim's Progress even more than he had done before. He concluded by moving a resolution to the effect, that the meeting give Dr. Cheever a hearty and cordial welcome to this side of the Atlantic, and request him to give the audience

information of what was important to know regarding Slavery, and his personal struggles in America with the slave-power.

"The Rev. HENRY BATCHELOR seconded the motion. He had come there that night at great personal inconvenience to shew his earnestness in the object for which they had met, by seconding the resolution, as he had to preach in the forenoon and make a speech in the evening of the following day at Dundee. At the demonstration in the City Hall some time ago he had spoken strongly in Dr. Cheever's behalf, and since then he had studied the subject more carefully in all its bearings, and he was now ready to affirm with redoubled emphasis all that he then uttered. He referred to the adverse manner in which the *New York Independent* had spoken of his remarks on the occasion referred to, and said that that journal had utterly mis-stated his sentiments, and dared not publish his speech, which would have proved that what had been written against him was erroneous. He was glad that Dr. Cheever had begun his campaign in this empire so well, and referred to an enthusiastic meeting where he had first spoken, which was held in Leeds—a town that had stood foremost in anti-slavery matters for many years. He made some pointed remarks in reference to the unkindly treatment which Dr. Cheever had received in New York for his consistent opposition to Slavery, and sat down amidst great applause.

"Dr. CHEEVER then rose, and was received with loud cheering. He said—I stand here to-night to appeal in behalf of the freedom of God's word against the sin of American Slavery. I appeal, in behalf of four millions of slaves and their prosperity, for your prayers, your sympathies, your remonstrance, without ceasing, against the infinite and complicated iniquity of such bondage. I appeal in behalf of equity and justice outraged on so terrible a scale—in behalf of the interests of humanity everywhere at stake—in behalf of Africa and its millions—in behalf of outraged piety, for the honour of the Cross—in behalf of universal Christendom, insulted by the sanction of this appalling sin—in behalf of nearly the whole world, revolting against the despotism of a system of such indescribable cruelty and wickedness. I had hoped to be able to present this appeal, without entering into the details of any of the conflicts through which, in America, every church which takes up the cause of the slave, and demands his freedom, will have to contest, at extreme cost, even its right of existence as an abolition church, fighting the slave-power with the word of God. But I find myself compelled into some notice of the extraordinary calumnies by which we have been assailed, and of the measures resorted to for the purpose of setting even the churches of Great Britain against us. You are aware of the rapidity of the march of the slave-power, the omnipotence it now wields, the impudence with which its maxims are assumed as the morality, and its dictates as the will of heaven. You are aware of the barriers of freedom it has swept away, the churches it has conquered, the citadels—theological, political, juridical—it has occupied, the constitutional supreme authority it has unsurped, enthroned now on the highest tribunal of justice in the nation. You are aware of the infamous cruelties it has

exalted into precedents, and established as its common law—of the increasing iniquity and inhumanity of its jurisprudence, the Fugitive Slave Law, the Dred Scott decision, the maxim that black men have no rights that white men are bound to respect, the procedures of Slave States selling their whole free-coloured population at auction into perpetual chattelism, and forbidding the emancipation of slaves, the Free States at the same time conspiring to fasten those cruelties by exiling the negro race from their soil. You are aware of the increasing sanction and defence of the sin as an article of innocence and expediency, if not positive holiness, by churches, synods, ecclesiastical organizations of nearly every denomination, and Missionary Societies; the union of nearly all parties in abhorrence of the negro race, demanding its expulsion; the increase of the prejudice against colour and power of caste thereon founded; the remorseless perfection with which the sin of Slavery is eliminated of every element of mercy, and in such bare and unmitigated depravity is set up in the very temple of God as a Dagon for men's worship. Your invitation has suggested to me, first, the consideration of the present aspects of Slavery, and progress of the slave-power; and, second, my own position and that of my fellow-labourers, and some of our difficulties in maintaining it. Within half-a-dozen years the progress of the slave-power, and the demoniac justification of Slavery, even by the church of Christ, so called as a vested right and sacred institution, have been appalling. Something, also, has been gained on the side of abolitionism, but nothing in comparison with the progress of sin. The rapidity of that progress has been mainly a result of the infamous Dred Scott decision carried everywhere into practice. Did time permit, I would reveal to you something of the horrors of the revival and renewal of the African and foreign slave-trade—something also of the continuance and activity of the internal and domestic slave-trade, defended as a vested right by the very men even who with ostentatious energy denounce the foreign slave-trade as worthy of the gallows—something also of the horrors and atrocities of slave-breeding for the markets, and the complicated and compound exasperations of kidnapping, and of the sale of white children by their fathers, and of the involutions of all these villainies for adoption and defence by northern merchants, statesmen, and theologians, on the plea that self-defence, self-interest, and the saving of the Union, require that we should not break with the South on these points, nor irritate them by any interference, moral or political, with their vested rights, or any denial of the sacredness of their property in the bodies and souls of the immortal beings whom they buy and sell as chattels and as merchandise, making them over at any time to Northern merchants as security for Southern debts. We cannot tamper with such a system as this: we cannot treat it with affectionate language: we cannot enter into any compromise with its advocates. They have sinned against the light; they hold the truth in unrighteousness; they seem given over of God to strong delusion, to believe a lie, because they loved not the truth, but had pleasure in unrighteousness. There ought to be no shield thrown between their consciences and the ex-

tremest burning condemnation of the word of God. Yet there are those who scruple not to resort to the most unworthy sophistry to protect them, and to justify the churches for admitting them, with this very sin, to continued Christian fellowship. Paul did not speak against slaveholders by name say they, but only against man-stealers, and the Greek word used to signify man-stealers is not the word he would have employed if slaveholders had been included in the condemnation! Now, we say it is the word, with the Hebrew meaning. But this is the critical and trembling bridge thrown across this unfathomable gulf, over which an iniquity, adjudged of God to the penalty of death, under the law, shall be carried safely to the sanction of the Gospel. The offer of Blondin to trundle the Prince of Wales on a tight rope across the Falls of Niagara in his wheelbarrow was modesty in itself compared with the impudence of such presumption; and the folly of the fool that put himself on the rope-walker's shoulders to be carried across the same gulf, was wisdom in comparison with the madness that will throw the morals of the church and the honour of the word of God on the back of a theological and philological rope-dancer. It is a spectacle of profoundest wonder—these immoral Blondins of theology, who can run upon the stilts of a Greek criticism, where ordinary Christians and scholars can find no footing for the steadiest understanding. But they have prepared themselves by a long discipline of sophistry and technicality for such displays. They would not be afraid to take Mohammed's bridge to Paradise, confident of a solid and safe tread on the edge of the sharpest scimitar ever tempered. We must call things by their right names, and it being indisputable that God's word makes slaveholding as inconsistent with Christianity as murder, it must not be permitted to evade that condemnation by putting on a false dress. It would be like acquitting a criminal because he has adopted an *alias*. The John Roe of your indictment calls himself Richard Roe, and so you justify him. The condemnation of slaveholding as man-stealing is essential, or the word of God is inapplicable to the crime. I am reminded of an Arctic traveller's description of the cunning of the foxes, when they found out the manner in which the hunters set their gun-traps, with the trigger fastened by a line to the bait, so that the moment the foxes attempted to take the bait, the gun went off, and the thief was shot in the very act of robbery. When they found this out they would dig a trench in the snow underneath the line and bait, and then, advancing to the bait below the range of the shot, would draw it down and run off with it, while the shot whizzed over their heads perfectly harmless. Just thus the opponents of abolitionism are teaching the slaveholder how to evade the charge of guilt with which the word of God is loaded and aimed against him. By refusing to brand slaveholding as sin, you enable the robber to steal away his prey, unscathed by the shot. He takes your bait, but avoids your bullet, and you cannot touch him. It is not possible to level him but with the grape-shot of God's word fired at him as a slaveholder, and at his slaveholding as always sin. You can do nothing but with the utmost plainness, applying the very denunciations of the

word of God. If the church and the ministry in the United States would unitedly do this, Slavery would not stand; the slaveholder could not commit this crime and walk about as a respectable man and a Christian; the system of Slavery and the act of slaveholding would come to an end. But so terrible and universal is the plague and fallacy of this wickedness—so fearfully has the infection struck even in our piety, that not only has the revival of religion failed to exert any perceptible influence against it; but if any one church and minister take openly and avowedly the ground of abolitionism, and call upon other churches and ministers to take the same ground with and upon the word of God against slaveholding as inconsistent with Christianity, and demand in God's name the immediate deliverance of those who are now enslaved, forthwith there is a union of the churches and the ministry to put a stop to the career of that church—to spike their guns—to silence what is denounced as their violence, vituperation, and fanaticism, and to deliver them over as infidels to Satan that they may learn not to blaspheme. If obloquy and abuse—as Burke has grandly said—are essential parts of triumph, our triumph is complete. Now, the secret of the conflict as it rages against my particular church more than anywhere else is simply and solely the avowed determination on our part, trusting to God to keep up this battle, for the immediate and entire abolition of Slavery. It is because we avow ourselves abolitionists, and are determined to be nothing at all in this great cause if not that, and that, too, by the direct command of the Almighty to break every yoke and let the enslaved go free. God never commanded us to set ourselves against the extension of Slavery, and at the same time to let it remain where it is as a vested right. He commands us to abolish it. He speaks for the sake of the enslaved, and not for that abomination of hypocrisy and selfishness, the white man's party. God speaks for the right and the relief of the victims of this cruelty—the four millions and their helpless babes now crushed down into merchandise by its avarice and lusts—that they be delivered just where they are, and raised up and treated as human beings. Our anti-slavery is anti-slavery and abolitionism at God's command, just where Slavery is, and not where it is not. And it is because of this that we are cast out as fanatics and madmen, because we direct the fire of God's word against the present slaveholder in America as the man-stealer, and demand the release of the very slaves whom now, at this moment, with the sanction of the church, and the pretended authority of God, he holds as his chattels. It is because we insist upon this as a present duty, and preach against slaveholding as a present sin. It is because we do not let off a mere straggling expression now and then on a fast-day—a transitory flash as of lightning at midnight—but endeavour to keep up a continuous, steady stream of fire and light upon and against this great wickedness. And we are denounced because we demand the excommunication of the slaveholders from fellowship as Christians while they hold this sin; because we implore the *American Board* to cast out the slaveholder from their Missionary churches; because we endeavour to arouse and unite all Christendom on

this sure and righteous principle against this sin. The *New-York Independent* denounces us as abolitionists, and asks, 'Is Dr. Tyng an abolitionist? Is Dr. Gordon an abolitionist? Is Judge Jessop an abolitionist? Have any of the rulers or of the Pharisees believed on him?' But this fanatic people, who knoweth not the law, are accursed. The same journal pronounces judgment against me as the advocate of the now almost universally-repudiated principle of Christian excommunication against this sin of slaveholding; and yet when it becomes necessary to make Christian men in this country believe that they and the churches are as thorough as my church or myself on this point, do not hesitate to claim that as their principle. They denounce it, and are for holding and proclaiming it at home, but proclaim it themselves abroad. I introduced a resolution at the meeting of the *American Board* declaring slaveholding an immorality, to be treated as such by the churches, and the resolution was opposed by Dr. Bacon of the *Independent*, and was rejected. I introduced a similar resolution in the congregational body of ministers, declaring slaveholding an immorality to be preached against, and it was opposed there also, but passed at length, rejecting, however, the word 'slaveholding' at the instance of Dr. Thompson, thus depriving the resolution of its grasp upon the conscience of the slaveholder, and enabling him to evade both the law and the Gospel, being admitted as a slaveholder into the Christian church, and into the Missionary churches. The resolution would not have been introduced at all, in any shape, but for me, and at my urgency; for the war against Slavery was being carried on, not in the very unpopular way of charging Slavery as sin, but in the popular way of denouncing the *Tract Society* for not being willing to denounce its abuses in their publications, and all Dr. Thompson's efforts and resolutions were only in condemnation of the *Tract Society*. My resolution went against slaveholding as in itself sinful, and this the editors of the *Independent*, and the great body of the churches and the ministry, reject as ultraism and fanaticism; and yet, in this country, and for the purpose of making it believed here, that my view and the views of my church are not in any degree in advance of theirs, the editors of the *Independent* now claim as theirs the very principle which they have denounced me for advocating; and Dr. Thompson goes so far as to claim the very resolution on this subject, prepared and introduced by me, as his own resolution, because of that alteration which was proposed and carried by him, and which, in the use made of it, takes away nearly all its efficiency. To get credit in this country for the churches, I myself am presented as simply the representative of the purest and best anti-slavery of the churches, and yet, to prevent the success of my efforts here, I am denounced and my church misrepresented as violent, fanatical, extreme, imprudent, disorganizing. This double representation must be a mystery to you, for I myself stand perplexed and in doubt before it. 'The voice is Jacob's, but the hands are Esau's.' Nay, there are two voices, and the one denies the other. The voice at home says aside to the churches—'Gentlemen, Dr. Cheever and his church misrepresent and vituperate us, and

are endeavouring to get money on false pretences, as if they were truer in their anti-slavery principles, and more faithful to them than others. They are fanatical and violent abolitionists, whom we disown, and warn all the country against supporting them or following their example. They are making the pulpit and the word of God a mere vehicle of cursing and of a bad temper—an Ebal without any answering Gerizim—and are doing infinite mischief to the cause of which they pretend to be the warmest advocates. We, on the other hand, are full of love and peace, and manage to carry on the war against Slavery without strife, without any offence given or taken in the fulness of the blessing of millennial glory, the lion and the lamb lying down together in the same fold. They would expel every slaveholder from the churches as a man-stealer. We abhor such wholesale bitterness and calling of hard names, and we abjure the abolitionism of which they are the prophets and supporters. We maintain our anti-slavery principles without any opposition or unpopularity in our churches; the people know our principles, and that is enough; we do not need to be always proclaiming them; and as to the Slavery at the South we have no responsibility—no right to interfere. Dr. Cheever and his church, and the *Church Anti-Slavery Society*, are all in the same condemnation of abolitionism, and we denounce them as unworthy of our confidence, and very dangerous to follow in their ruinous career.' The other voice, the voice abroad, speaketh in this wise, it being as envious a creature as ever was imagined in Prospero's Island. His backward voice is to utter bad speeches and to detract; his forward voice now is to speak well of his friend—'Gentlemen, Dr. Cheever is worthy of all honour and praise, and you may be sure he will always be faithful to the cause of the enslaved. We send him to you as a simple representative of the best anti-slavery sentiment of the churches of New England. There is nothing new in his views, nor is he the only man among us who is faithful to them. But he is worthy of your confidence; take him to your hearts, and give him a grand reception. Let his church go—but take care of the pastor; avoid all sympathy with them, but shower your compliments on him, for we admire his faithfulness, and maintain his views.' Now, upon my word, I don't know what to make of this. I cannot understand it. If you can, you are welcome to any elucidation of the mystery; but I pray you bear me witness, that most unwillingly do I refer to this matter, or waste one word upon it, being compelled to do so by the industrious circulation of injurious and ambiguous voices in this country, intended to produce a sentiment of distrust towards me and my church, and effectually to prevent the success of any appeal which I might have desired to make for sympathy and aid. The most absurd and inconsistent slanders have been printed and scattered abroad against us. If we engaged ourselves in throwing back the mud and stones which are showered upon us, or even in carting them out of the way, forty scavengers would have to be employed nearly all their time, and we could do nothing but oversee them. But, after all, they are blundering antagonists. They have advertised their opposition in a protest signed by some

thirty persons, and printed in Great Britain, against the action of the church in support of its pastor, and against my own efforts to obtain encouragement in this dreadful conflict in behalf of the enslaved. The appeal of the church, if successful, mortifies and defeats them, and they are absolutely fanatical in their bitterness against it. I am reminded of an anecdote of the Pasha of Egypt having to drill the Egyptian army in European tactics. The new Christian system, as it was called, was unpopular among the Turks, even to fanaticism; and on one occasion, while putting the men through the exercise of platoon firing, the Pasha heard the whistling of several bullets about his own ears. He coolly stopped, and gave the order to cease the exercise, and then sharply reproved the men for being such contemptibly bad shots; not one of them had hit him. 'But begin again,' said he, 'you can do better another time.' Now, it is impossible for me, across the Atlantic, to bid these fanatical riflemen to stop shooting, but I can at least assure them that I could teach them a better aim. 'Your practice is sharp, gentlemen, but you are disgracefully bad shots.' The protest to which I have referred embraces the following points: 1st. The appeal was first made by a few individuals, without the knowledge of the church or society. Answer—They had perfect right to make it, for they did not make it in the name of the church, or as an appeal by the church, and the society was not even referred to, and had no authority or responsibility in the matter. The protest is made by a few individuals against the deliberate action of the church as a church; and if they have the right to make such a protest, much more had a few individuals, acting for the benefit of the church, this right to make an appeal for aid. Ours is a Congregational Church, you say, and a fundamental principle of our organization is, that all questions of general interest, connected with the church, shall be acted on by the whole body. Then the protest ought to have been so acted on, and had it been submitted to the knowledge and decision of the church, would have been forbidden. The action of the self-constituted minority inaugurating this protest is a usurpation of the rights of the church, and subversive of our principles as a congregational body. 2d. The protesters against the appeal charge upon us an intention to change the character of our organization. Answer—There is no such intention: there never was. When it is said that we wish for aid in order to establish our citadel of the gospel on the foundation of a free church, it is merely the reducing of the expense of the sittings (by providing for the ground-rent) to so moderate a rate, and the provision for such a number of free sittings, that the poor, as well as the rich, may have a place in the house of God, and not be ruled out of their privileges either by the money-power or the slave-power. 3d. The protesters say that they protest against the appeal because of the strifes and divisions which have resulted from it. Answer—The protesters themselves have produced these strifes and divisions, endeavouring as a minority to overrule the majority, and by means of strife and division to compel the pastor to retire from the church. For that purpose they deliberately discussed the whole question, and settled it by sanctioning,

adopting, and re-affirming the appeal, appointed the same 'self-constituted committee' to take charge of it, and ordered that it be sent forth anew to the churches of Great Britain, declaring its integrity and necessity. It was then the duty of these protestors to cease their opposition, or to retire from the church. The opposition of a minority to the deliberate will and action of the church is factious and schismatic, and as such is disorderly, and directly and inevitably productive of strife. But these protestors not only would not submit to the declared determination of the church to sustain the appeal and the pastor, but carried their factious opposition into the society; and then, at the annual meeting for the election of trustees, formed a party with the intention of appointing to that office persons opposed to the appeal and to the action of the church as an abolition church, and of the pastor as a preacher of abolition doctrines. The judges of the election, and scrutineers, and tellers of the votes on this occasion were selected from their own party; but when the votes were declared it was found that the candidates of the church, the persons in favour of abolition and of the appeal, and of sustaining the pastor in the war of God's word against slaveholding as sin, were elected by the legal majority. These persons were accordingly declared elected, and were thenceforth the legal trustees. But the law requires the judges of the election to issue a certificate under their signature of the election, of the persons having the highest number of votes, and so declared at the election, and provides that such certificate shall be the legal proof of such election, and of the right of the persons elected to possess their office. These judges, finding that the election had gone against the protestors, refused to issue the required certificates, although they had declared the persons elected, to whom they refused them. Had they rested there it would have been comparatively a small matter. But after consultation on the matter with the defeated parties, they deliberately proceeded to issue certificates of election to the defeated candidates, declaring them duly elected to the office of trustees. This high-handed outrage compelled the persons who had been declared elected, but from whom the certificates had been unjustly withheld, to carry their cause, in behalf of the church and society, to the courts for redress. But this part of their complaint, detailing this wrong and fraud, and the history of it, are suppressed by the protestors in their protest, and only a portion is given to the British public. If the authors of this outrage had been the best anti-slavery persons in the world, the wrongfulness of this act would have been no less conspicuous. But they have avowed themselves as opposed to the kind and manner of anti-slavery agitation and efforts pursued by the pastor and the church, and against any appeal for sympathy and aid of British Christians to animate and support the pastor and the church, as an abolition church, in their conflict against the slave-power. If they dislike the anti-slavery method and manner of the pastor, and prefer to carry out their professed anti-slavery principles in some other way, they ought to have withdrawn; but they have no right as a minority to remain and oppose the pastor and the church in their chosen way in the conflict against Slavery,

which seems to them the right way. In so remaining and opposing, they are themselves producing strife and dissension, and labouring to defeat the pastor and the church, destroy their influence, cut off their means of support, and prevent the freedom of the word of God against Slavery. Some of them are the very persons who would have a negro pen. 4th. The protestors say that they oppose the appeal, because they are not paupers, but that, as a church and society, they are abundantly able to meet all their legitimate wants. Answer—The protestors are able. They are wealthy, and have withdrawn their ability and wealth from the support of the church and pastor as an abolition church, rendering it necessary for the church, on that very account, to appeal for aid. They have endeavoured to remove the pastor, and have openly avowed this as their object. They have declared that by his preaching against Slavery, and by the course into which he has drawn the church, he was making it a nuisance in the community, and was greatly diminishing the value of the church property. They have declared that the prosperity of the church, and the fulfilment of its mission, required the removal of the pastor. To this end they endeavour to prevent the possibility of his getting a support for his church in the abolition conflict. Some of the protestors belonged neither to the church nor the society. Some of them have thrown up their pews, in order not to contribute to the support of the church; but, at the same time, in order to maintain the right of a vote in the society, and thus the opportunity of opposing and annoying the abolition and appeal party, have taken single sittings in the outskirts of the church or in the galleries, by the payment of a few shillings. Some among them I had supposed were my friends, and friends of the enslaved, but they have now been persuaded into a measure which places them and their influence directly against us, and weakens our ability and power. If these protestors would support the church and its pastor, instead of combining to defeat us, we should need no other aid. 5th. The protestors accuse us of an attempted despotism by the money-power, because we are endeavouring to sustain ourselves in opposition to their efforts to put us down. No answer is required to this absurdity. 6th. The protestors say that this appeal is made a test of anti-slavery. Answer—Unless we get aid we cannot continue to fight against Slavery in the church of the Puritans with the word of God. Those who oppose this aid do therefore oppose our anti-slavery efforts and strength. 7th. The protestors say that the appeal is injurious to the anti-slavery cause. Answer—The church declare that it is quite essential to the support of that cause, through our instrumentality. The dissension growing out of it is entirely the work of the protestors, and would cease if they ceased opposing us. 8th. The protestors say that they are opposed to the appeal because it is not right to settle by the arbitration of money a question which the parties interested have not mutually submitted to such arbitration. Answer—It is this very arbitration by the money-power which the church and pastor are resisting. The protestors, by possessing the money-power, and withholding the revenue of the church, are endeavouring to com-

pel the church to submit to their will, and desert their pastor. They are attempting to arbitrate by starvation, and the church and pastor are seeking reinforcements to disappoint that plan. The endeavour of the church and pastor to sustain themselves with the aid of friends, notwithstanding the withdrawal of the aid of the protestors, and against the conspiracy to overthrow the pastor, they affirm to be the arbitration of the question by the money-power. They say, renounce your abolitionism and the appeal by which you would sustain it, or you shall be starved out. Our independence, in spite of their opposition, by the aid of those who sympathize with us in behalf of the enslaved, they affirm to be the settlement of a question by a money arbitration, and an interference with the internal affairs of a Christian church. But it is the protection of the church against such a despotism. Some of the protestors, joining with certain trustees, undertook so to alter the title-deeds of the pews, as to deprive the church of its revenue. By such efforts and influences, the church being crippled and impoverished, the protestors now denounce the effort of the church for its own maintenance as the arbitration of a question by the interference of money. It is, in truth, the arbitration of the question of our being compelled by starvation into a surrender to the slave-power. There is a mutiny, and those who hold the garrison against the mutineers send off to friends for aid. The mutineers protest against the garrison receiving such aid, saying that it is unfair to them, and subversive of their rights, to have the dispute between them settled in such a way. The whole country of America is in rebellion against God and his truth, against duty and freedom, maintaining the vested rights of Slavery, and supporting the despotism of the slave-power. Beleaguered by that power in our citadel in Union-square, we are commanded to surrender, and because we send over for help to the Christians in Great Britain, the enemies of freedom assail us even here, and would prevent you from bestowing that aid and sympathy which would enable us, by the blessing of God, to maintain our post, and fight on with God's word and God's Spirit against Slavery. Now, may God forgive our opponents and turn their energies against our common foe, this gigantic, corporate, and individual sin. I am not willing to call them enemies, for some of them are personal friends; but they are mistaken, and under a cloud of prejudice and partisan zeal. May God preserve us from a bad spirit, and give them a better! Most deeply am I sensible that the wrath of man worketh not the righteousness of God. In this conflict we need to be baptized more than in any other with the spirit of love. We need that love towards the oppressor as well as the oppressed. But when we come to the word of God, and inquire our duty there, we find that we are bound to defend the oppressed against the oppressor, and to do it in the way and with the weapons that God appoints. We find that Jefferson, himself a slaveholder, uttered an awful truth when he said that the Almighty has not one attribute that can take part in behalf of the oppressor in this conflict. We find that the love of God and the oppressor binds us to report to the slaveholder, from the word of God, the name

and nature of his guilt, as God describes it, and the precise reprobation with which God has branded it, forbidding it on pain of death. It is a cardinal principle of the morality of love in such a case, that thou shalt in any wise rebuke thy neighbour; thou shalt not suffer sin upon him. We find that the heaviest maledictions in the word of God are against this iniquity—that all its features are made the subject of special and awful maledictions in turn; and not only so, but the fountain crime, the act and sin of slaveholding, whence flow all the consequent particular violations of every commandment in the Decalogue, is set apart by itself—apart from its consequences, as a sin in itself, in the same category with the crime of murder. We ask for what possible purposes are these maledictions crowded and concentrated in God's word but to be applied against that very sin, to be used in God's name in the great work of its abolition? They are to be used in reliance on God, under the influence of his Spirit, in the exercise of love and not of wrath. But they must be used, and who can use them but the church of God and the ministry of Jesus Christ, to whom his word is command, with command and authority to apply it against all sin, whether men will hear or forbear. There is nothing else that will reach men's consciences, nothing that will subdue them, but this will, for God has declared it. His own omnipotence is committed to his church, if they will throw themselves on Him, and, just as his early disciples did, speak his word in the face of opposing nations. This is the only salvation, God's wrath revealed from heaven against all unrighteousness, and Jesus as the Saviour of sinners, not in their sins but from them. Now, if the church of God, if the ministers of Jesus, had taken his word, and applied it against this sin many years ago, it would have been abolished. If the church, in the spirit of love and power, and of a sound mind, had applied the pungent and terrible fire of the word against those who practise this sin, there would have been no need of any other warfare against it. There would have been no need of John Brown, and no such awful tragedy as the judicial murder of that majestic Christian hero—if the ministry had armed themselves with God's word, and made that moral incessant resistance against the sin and its supporters which they were bound to do. But the longer this faithfulness is deferred, the more necessary it becomes, and the greater is the burden of those who come after, and whose souls God may set on fire, and the greater are the perils and disadvantages under which they work, and the greater is the agitation and enmity and wrath which the word produces, and the greater the demand for the extremest intensity and incessantness in the play of its thunderings and lightnings. And this is just the spectacle, the fierce mortal conflict, God's word and Satan grappling, that we desire to see; this is just the trial and the development of Christianity which we are longing, yearning to behold. This is the vindication of the Cross from the charge of being the minister of sin and such sin, which the church and the ministry are bound in faithfulness to their master, though its cost be even unto death, to fling forth to a gazing world; this conquest of the most gigantic sin that ever bound the world and infected and cor-

rupted the church in its pestilential involutions. Let but a few churches unite, filled with the spirit of the old Hebrew prophets, and of Him whose Spirit spake by the prophets as well as the apostles—apply the fire of the divine word with prayer for the Divine Spirit, in fearless reliance on God, right to the heart and the seat of this iniquity, there where it reigns, and it would be speedily seen that what all political power, management, compromise, all carnal wisdom, all selfish bargains, all motives and compulsions even of interest could not do, God's word can do. This would be the greatest triumph of Christianity in modern times, and would be felt in the farthest corners of heathenism. It would do more for the conversion of the world than all the Missionary efforts from the Reformation to this day. It is such an application that in all our weakness, and with every power against us, the despised and hated church of the Puritans and its pastor are humbly and earnestly endeavouring to make. This is our experiment, and we beseech you to aid us in it, and we assure you of the vast power exerted by your sympathy and uncompromising utterances on the right side. The moral electricity of a meeting here travels across the Atlantic, and the rage and violence resulting from your rebuke are a proof of its effectiveness. If your churches will array themselves against this iniquity, even the boundless cotton interest cannot any longer shield it. The slave-power, when it sees you doing this, will come to you with sack-cloth on its loins and ropes on its head, with affecting appeals for pity. 'Thy servant, Ben-hadad; I pray thee, let me live.' It watches now diligently whatever word may come from you, and hastily catches it; and if you should at any time say to the monster, My brother, and send him away with the covenant of cotton, you would be worse than Ahab of old, when he let go out of his hand an enemy of Israel, whom God had appointed to utter destruction.

"The Rev. HENRY CALDERWOOD moved that this meeting expresses its obligations to the Rev. Dr. Cheever for the valuable address it has now heard; sincerely sympathize with him and with the Christian men in the church under his care, in their warfare against Slavery; and takes this opportunity for re-asserting the well-known and unabated opposition of this city to the anti-scriptural system of slaveholding in the United States of America. He said they were there to express the deepest hatred of Slavery as it exists in the United States. He referred to those in Dr. Cheever's church who had declared that the present difference existing among the congregation had arisen altogether out of other matters than those relating to Slavery. But we were not to be drawn aside from uttering our denunciation of Slavery, which those parties would fain hinder us from doing. The audience had not met to meddle with congregational matters, but they were not to be deterred from expressing how deeply they sympathized with Dr. Cheever in that continued perseverance in his struggle against the slave-power in America. They could well understand why it was that those who had a personal interest in Slavery, and those who felt their consciences lashed by the accusations of their minister, drawn from the word of God, should seek to shut that man's mouth—a man

with his heart so open before the Lord God of heaven, with his conscience guided by nothing but what the word of God reveals—he was a man to be feared, though he stood alone in denouncing such a system as that of Slavery in the United States of America. And we say God speed to the cause which had Dr. Cheever for its leader. The matter which had been published in the newspapers in reference to the dispute among Dr. Cheever's congregation could not affect his mission in the world. We wanted to take the opportunity of sympathizing with him now in his struggle; he wanted none to help him in what he regarded as a great undertaking, and to honour him as engaged in a conflict affecting millions of our fellow-men. We did not bring the charge against America in reference to Slavery, forgetful of the fact that the British nation itself was once involved in the guilt. But we as a nation had seen the sin, and shaken ourselves clear of it. Twenty millions was the great price by which we had obtained that liberty, and let our captives go free; and now, instead of grudging the deed, we triumphed in it. If the United States of America, though younger in history, have steadily followed in our path, we now called upon them to come forward to the position we had reached, and take their stand on the same moral elevation. We desired the flag of America to flow in an atmosphere as pure as that in which the British flag has been unfurled. We wished to proclaim to the world that no man can breathe the air of our country to be a slave.

"Dr. SYMINGTON seconded the resolution, and supported it in some eloquent remarks. He spoke of his own denomination (the Reformed Presbyterian) as having always maintained a decided opposition to Slavery. He held that Slavery, in whatever form it was employed, was sinful. Even when gently and tenderly treated it was still Slavery, and therefore it ought to be opposed. He did not say that Slavery was simply not expedient, that it was wrong, but that we would never come up to the mark till we said that it was essentially and necessarily sinful in itself. Slavery was an infraction of the inalienable right of every human being to liberty. The men who claimed the right of property in their fellow-creatures arrogated the right of Deity. The struggle in which Dr. Cheever was engaged was one not of a doubtful issue. There was a popular opinion being formed throughout this country, and America too, that would ere long rid, not the church only, but the earth, of this hideous wrong.

"The Rev. Mr. FRASER pronounced the benediction, and the meeting separated."

We subjoin the protest to which Dr. Cheever refers, in order not to lay ourselves open to a charge of partisanship. Our entire sympathies are with the reverend gentleman whose friends make the appeal for British aid, and we can only—whilst desisting to avoid becoming involved in the controversy between them and their opponents—express our deep regret at the discussions which have arisen.

PROTEST

"To the Christian Public of Great Britain.

"BRETHREN AND FRIENDS—

"We the undersigned, members of the Society

or Church of the Puritans, in the City of New York, of which church the Rev. Geo. B. Cheever, D.D., is pastor, desire by this method to enter our solemn Protest against any and all appeals to the British public for pecuniary aid to sustain the ordinances of the Gospel, in connection with our church. Permit us to present some of the reasons for this Protest:

"1st.—The appeal was first made by a few individuals, without the knowledge of the church or society.

"To shew you that this was not an inadvertence on their part, we will quote from the letter of Dr. Cheever to Rev. Mr. Spurgeon, dated September 1, 1859, as follows:—*'From the very urgency of the case, and the greatness of our danger, being not only surrounded by enemies without, but beset by foes within, we could not ourselves take any church action concerning this appeal; but a few of us convinced, &c. &c.'* One of the authors of the appeal in another public document, uses the following language:

"Our great object in applying to British churches for aid was to raise a fund, not to support the church of the Puritans, or any church as a mere ecclesiastical organization, but to sustain the ministry of Dr. Cheever, free and untrammelled, in this edifice, if possible, if not, then in some other. We had no doubt at the time that a majority of the church would sanction the proposed appeal, if all the facts of the case were laid before them. But we know that it would be an exceedingly delicate and difficult task, under existing circumstances, to present those facts to them in the same clear light which they appeared to us, or in a form which would give them their legitimate influence. *We were aware that a large and influential minority would bitterly oppose the measure.*

"Ours is a congregational church: a fundamental principle of our organization is, that all questions of general interest, connected with the church, shall be acted on by the whole body. The action of the self-constituted Committee, inaugurating this appeal, we regard as a usurpation of our rights, and subversive of our principles as a congregational body.

"2nd.—We are opposed to this movement because we understand the authors of this appeal as cherishing the intention to change the character of our organization in another important feature.

"They say, in a paper put forth to justify the appeal, 'We want at least fifty thousand dollars to meet an annual ground rent of fifteen hundred dollars, and place it as near as possible on the foundation of a free church.' Again, in another document, 'All the principal facts were recorded for the benefit of the British people. The ground-rent of fifteen hundred dollars, the twenty-two thousand dollars required to meet it, the fifty thousand or one hundred thousand dollars, desired to establish our noble citadel on the foundation of a *Free Church*.' The term '*Free Church*' is applied in this city to a church supported by voluntary contributions, in distinction from assessments upon pews or sittings in the house. Ours is not a *Free Church*, but is supported in the usual way of assessment, according to the laws of the State, and the by-laws of the Ecclesiastical

Society, which society is incorporated, owns the property, and has charge of the temporalities of the congregation through its trustees.

"We have no wish to change this basis, in our expensive location, for the uncertain experiment of supporting the Gospel in the way known as a Free Church. We deny the right of any portion of our members to go before the Christian public, and declare their intention to make it such; and we protest against any portion of the Christian world coming forward to help thus to revolutionize our church. In this, we express no opinion as to the Free Church theory, nor as to the desirableness of establishing a Free Church in our city at this time.

"3rd.—We protest against this appeal, because of the strifes and divisions which have already resulted from the movement, and because, if the appeal is persisted in, these strifes and divisions are likely to be continued and aggravated.

"In the letter of Dr. Cheever to Mr. Spurgeon before referred to, is the following language: '*By the entire dismissal of the disaffected party in our church, we are now stronger in the spirit and strength of harmony and unity.*' Again, '*My church will keep united, and will rally round me in defense of my preaching against Slavery.*' It is true that the fear is also expressed that this harmonious unity would continue, only as money could be procured to cement it. But the expressions quoted present what we believe to have been the true condition of the church at that time, to wit, that of its substantial unity. A rumour was afloat during the summer of 1859, that such an appeal had been made. This rumour received its quietus from an article in the *New-York Independent*, published in July or August—Dr. Cheever himself being at the time a contributor to the paper, and taking no exception that we are aware of to this denial. The harmony of the church was not interrupted by this rumour, because WE BELIEVED that our pastor would not suffer the truth to lie hidden from us. But when, in November following, Dr. Cheever's letter to Mr. Spurgeon was made public, a sentiment opposed to the appeal immediately shewed itself; and you may judge of our feelings when, at a later period of these developments, we found that Dr. Cheever had given Miss Johnstone a letter of certification to this mission in the *February preceding.** And now, while we feel that this is not the fit occasion or method to argue the merits of Miss Johnstone's or any kindred mission in behalf of our church, we say to you frankly, that it has been, and is now, the cause of much unchristian feeling and dissatisfaction among us, which in our judgment cannot be allayed but by removing the cause.

"We will refer to one case as illustrating the

"* The following is from Dr. Cheever's letter, referred to:

"New York, Feb. 28, 1859.

"I hereby certify . . . Miss Johnstone visits Great Britain on a mission connected with the interests of this church."

"March 1, 1859.

"Dr. Hartt, one of the authors of the appeal, also certified, as follows:

"Miss Johnstone has undertaken to visit Great Britain, for the purpose of procuring funds for the benefit of the Church of the Puritans in this city."

"(Signed) HENRY A. HARTT, M.D."

sad change of feeling among us, within one short year. By the by-laws of our society, two deacons of the church are appointed to preside at the annual meeting of the society, for the election of trustees, as judges of the qualification of voters, and to certify the result of the election. At our election in March last, two deacons were thus appointed as judges. They declare, that in giving certificates of the election they acted in the fear of God, and upon their consciences; yet the grossest charges are brought against these men in their conduct of said election. We quote from the complaint upon which suit was brought, and which is now pending before the courts, as follows: 'The said defendants, George H. White, and William H. Smith, and each of them, wrongfully and corruptly designing and intending to evade the law, and also conspiring together to injure and annoy the plaintiffs, and defraud them of their rights and privileges as trustees duly elected of the said society, did illegally and fraudulently, and to the great trouble and damage of the plaintiffs give and grant to the said, &c.' These allegations are sworn to, and prosecuted, not as true according to information and belief of the plaintiffs, but as true of their own knowledge.

"The following is a copy of the affidavit: "City and County of New York, ss. Henry A. Hartt, Thos. J. Hall, and William E. Whiting, all of said city and county, being by me duly and severally sworn, do each depose and say; that they are the plaintiffs in the above entitled action; that they have read the above complaint; that the allegations contained therein are true of their own knowledge, except as to the matters therein stated to be on their information and belief, and as to those matters they believe it to be true.

"Signed by

HENRY A. HARTT,
THOS. J. HALL,
WM. E. WHITING.

"Sworn before me this 30th day of March 1860.

"Signed, HERBERT BAILEY,
Commissioner of Deeds.

"It is a remarkable fact, that in the *whole* complaint sworn to as above, there is no single allegation made upon information and belief. This complaint is against men of known Christian character and integrity, who have been also known as true and earnest anti-slavery men for the last twenty-five years. Brethren, we do not cite this case for the purpose of enlisting your sympathies for the parties whom we consider as the injured ones, but to shew you how deep this wedge of division has been driven.

"4th.—We oppose this appeal because we are not paupers. We are both able and willing to pay our due proportion of the expenses of our church and society; nor are we a whit behind those who claim that they want a free pulpit and a full Gospel. This is what we demand, what we have sustained, and what we are willing to pay for. And we believe, moreover, that as a church and society we are abundantly able to meet all our legitimate expenses.

"5th.—We protest against this appeal, because it is openly declared, that if this anticipated fund be realized, it is not to be committed to the society, even in trust, nor yet to the church, but is

to be held by a self-constituted, and, for aught that appears, a self-perpetuated Committee. The following is the language of some of the Committee in one of the documents from which we have already quoted: 'Nor did we deem it necessary to explain the law in relation to the constitution and powers of the society, *for we had not the remotest idea of placing the funds we might obtain in their hands. We did not even propose to commit it to the charge of the church.*'

"This declaration is suggestive, when we remember how large are the sums of money which are never applied to the uses for which they were contributed. But we raised this point chiefly, to say, our home is in this church; it has been the home of some of us from its first organization, and we are unwilling that any three or five men shall have a fund in their hands, in the use of which *they* are to determine the destinies of this church; and we are ready to ask in amazement: Is it possible, that our brethren across the water are ready to encourage, by their contributions, such a despotism over us?

"6th.—We are opposed to this appeal, because it is now made a test of anti-slavery by those who favour it. We declare to you, that we are greatly misrepresented and calumniated, when we are called pro-slavery, because forsooth we are opposed to the British mission. We declare to you and the whole Christian world *that we know of no question deemed of importance by Christian anti-slavery men here or in Great Britain, upon which any issue has been raised in our church.*

"7th.—We are opposed to this appeal, because we believe the prosecution of it is directly injurious to the anti-slavery cause among us. Ours is an anti-slavery church. It is also well known that of late years we have been rent by divisions. Individuals and communities, who by reason of remoteness from us, must of necessity be ignorant of the nature and relations of the questions which disturb our peace—very naturally come to the conclusion that all our troubles must be charged to the score of anti-slavery.

"Strangers are ready to believe that we can have no other cause of difficulty, and conclude that the discussion of the question of Slavery is only evil in its sowing and its fruitage. Thus are the friends of the poor discouraged, and their hands made weak, and the foes of Zion rejoice at the spectacle which we make before the world. But while we acknowledge that we have this notoriety, and these inferences are drawn by outsiders, we repeat, that the *present quarrel* among us, neither in its origin or progress, has any connection with the great question of the right or wrong of Slavery. And we take this opportunity to record our belief, that our church is not a persecuted church, in any legitimate sense, because of its anti-slavery principles or position.

"8th.—We are opposed to this appeal, because we cannot believe it to be right, for a community which does not understand our case, to volunteer to settle by the arbitration of money, a question which the parties interested have not mutually submitted to such arbitration. Such interference with the internal affairs of a Christian Church we believe to be subversive of our rights as an independent body, and should we tamely submit to it, it might well be questioned

whether we were the fit champions of the rights of others. At the same time we say to you, that we will not shun a thorough investigation of our affairs by disinterested parties. We are willing that every fact connected with this sad controversy should be known, and to abide the decision of the Christian world.

"Finally, we ask you, Pastors and Churches, in your individual capacity, to make our case your own. Would you, if there were serious difficulties within the limits of your Christian society, (no matter what the merits of the difficulties might be,) desire an outside community, whether near or remote, to come to you, and, espousing the side of one party, introduce an element among you to give that party the pre-eminence?

"This is contrary to our ideas of the fitness of things, and we believe it to be alike opposed to the law of Christ's house. 'But brethren, we are persuaded better things of you, though we thus speak.' We believe that you will look upon our case in the spirit of Christian candour; that you will be unwilling to complicate our difficulties by putting a yoke upon us which we are unwilling to bear. And while we sincerely and gratefully acknowledge and reciprocate the sympathy which you express for us in the great battle of human freedom, may we not believe that the spirit of wisdom from on high will lead you to see and acknowledge the propriety of non-intervention in the affairs of our individual church and society.

"Respectfully and truly yours,

"James O. Bennett.	"Thomas Roundey, Jr.
T. J. G. Clark.	E. W. Chester.
Lucius B. Nutting.	John J. Hull.
J. W. Halsted.	N. Chamberlin.
Julius Catlin, Jr.	Joseph H. Dye.
W. Horace Smith.	L. De F. Woodruff.
Elisha Harris.	D. C. Hall.
Wm. Henry Smith.	W. A. Bronson.
Horace Burr.	Benjamin K. Phelps.
Edward G. Bartlett.	George F. Chester.
C. R. Harvey.	Charles Abernethy.
Horace Southmayd.	John T. Gulick.
David B. Scott.	Samuel Ainsworth.
J. D. Platt.	S. D. Bonfils.
Thomas E. Porter.	S. C. Southmayd.
Alonzo S. Ball.	M. A. Stevens.
Thomas Rigney.	Albert Southmayd.
Elial F. Hall.	James J. Hull.
George H. White.	Z. N. Bradbury.
C. B. Tompkins.	John J. Abernethy.
Thomas D. Sherwood.	Homer Morgan.
Seth B. Hunt.	F. L. De Forest.

"New York, August, 1860.

"Besides those whose names are subscribed as above, there are others who are known to be opposed to the British mission, but who are absent from town, or otherwise inaccessible.

"The female members of the church also have the privilege of voting in our church meetings, though their names have not been sought to this document. It is believed that at least one-half the members of the church and society, are opposed to this mission, on the grounds of this protest."

FUGITIVE SLAVES IN CANADA.

A MEETING of gentlemen, called by circular, was recently held in Fendall's Hotel, Palace-yard, Westminster, to hear a deputation from Canada in behalf of the fugitive slaves in the Elgin Settlement. Sir John Arnott, M.P. for Kinsale, and late Mayor of the city of Cork, was called to the chair.

The meeting was opened with prayer by the Rev. Dr. Lorimer, Professor in the Presbyterian College, London. Several letters were then handed in from gentlemen unable to attend, but expressing a warm interest in the object of the meeting. Among these was one from Earl Spencer, who had visited the Elgin Settlement two years ago, and was highly pleased with the improvements made by the settlers.

The Chairman, in a short and appropriate speech, introduced the deputation.

The Rev. Dr. Burns, of Toronto, addressed the meeting at considerable length, stating some of the causes that operate to drive the fugitive from the United States; among these the passing of the fugitive slave-law, which gives no resting-place in any part of the United States or territories to the slave who has escaped from his bondage—his only hope of freedom is to reach British soil, where he generally arrives in that degraded condition in which Slavery has left him. The venerable Doctor then gave a brief account of Mr. King's efforts and sacrifices in the cause of freedom, having manumitted his own slaves and carried them from the United States to Canada—a distance of 1500 miles—provided them with homes, given them an education, and was the prime mover and founder of the Elgin Settlement, providing homes and establishing schools for the benefit of fugitives from bondage in the United States, making them self-supporting in temporal matters, and, to a certain extent, in the education of their children—concluding his remarks with an eloquent appeal on behalf of the schools at Buxton.

The Rev. Wm. King next addressed the meeting, giving a brief history of the Elgin settlement from its origin till the present time. The object contemplated by this benevolent effort was twofold—the social and the moral improvement of the fugitives in Canada. The former was accomplished by the Elgin Association—a society of benevolent gentlemen of all denominations, who raised 18,000 dols. and secured eighteen square miles of land in the township of Raleigh, Canada West. On these lands homes were provided for coloured settlers, where they supported themselves by their own industry, and thus improved their moral con-

dition. Schools have been established on those lands, where the children receive a good education. These schools are now supported by voluntary contributions, and will require the assistance of friends for some time to come. The object of the appeal now is to erect new buildings, place the schools on an efficient and permanent basis, establish a manual labour school, where orphans can be taught and cared for, and where young men can be instructed in agriculture and mechanical arts, teachers prepared to go forth with skilled workmen to Africa to form Christian settlements, raise cotton and tropical products, check the slave-trade, establish legitimate commerce, and civilize Africa. These were some of the benefits contemplated by the benevolent effort at Buxton; ten years' experience had placed beyond doubt the practicability of the scheme: it only required a few thousand pounds more to place the whole on a permanent basis.

Henry Christy, Esq., said that he visited the Elgin settlement and the schools at Buxton three years ago; the improvements were equal to any that he had seen for the same time; the schools were in a flourishing state, attended by upwards of 100 pupils. He then moved the following resolution:—“This meeting having heard the statements of the deputation from Canada regarding the Elgin Settlement and Buxton Institution, do most cordially approve of the benevolent efforts for improving the social and moral condition of the coloured refugees in Canada, rejoice in the success with which for a series of years it has pleased Almighty God to bless these efforts, and recommend the gentlemen of the deputation to liberal countenance in prosecuting an object which cannot fail to interest deeply the philanthropic and Christian public.”

The Rev. Dr. Lorimer seconded the resolution, which was carried unanimously.

The following resolution was moved by Peter Carstairs, Esq., seconded by the Rev. W. Sutherland, from Gibraltar, and carried:—“That the following gentlemen be named as a Select Committee to aid by their advice and assistance the deputies from Canada in carrying forward the object of their visit to London: Sir John Arnott, M.P., H. Crum Ewing, Esq., M.P., Henry Christy, Esq., Hugh Matheson, Esq., Stafford Allen, Esq., Dr. Hodgkin, Josiah Foster, Esq., Peter Carstairs, Esq.; with power to add to their number.

The Rev. Dr. Burns moved a vote of thanks to the chairman, which Sir John Arnott, responded to; and after which the proceedings terminated.